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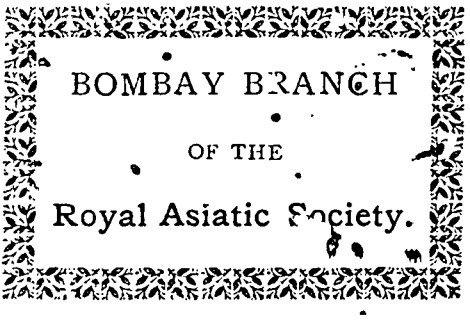

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INTRODUCTION

TO THE

NEW TESTAMENT.

BY

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LATE PROFESSOR IN THE UNIVERSITY OF GOTTINGEN, &c.

TRANSLATED FROM

THE FOURTH EDITION OF THE GERMAN,

AND

CONSIDERABLY AUGMENTED WITH NOTES,

AND A

DISSERTATION

ON THE

ORIGIN and COMPOSITION

OF THE

THREE FIRST GOSPELS.

BY

HERBERT MARSH, B.D. F.R.S.

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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CONTAINING THE TRANSLATOR'S NOTES TO THE SECOND VOLUME.

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NOTES.

CHAPTER VII.

Critical review of the ancient verſions of the New Teſtament.

SECT. I.

PAGE 1.

1. IN the Philoſophical Tranſactions for the year 1699, Vol. xxi. p. 359—365, is an eſſay entitled A calculation of the credibility of human teſtimony. This hint has been taken by the learned Knittel, who in his commentary on a fragment of Ulphilas, p. 162—197, has examined by mathematical rules the evidence, for and againſt the readings of the Greek Teſtament, and applied for that purpoſe even Algebraical ſeries.

PAGE 3.

2. Dr. Michaelis, the father of our author, who devoted his whole life to the ſtudy of the Polyglot, cautions every collector of various readings not to take them from the Latin tranſlations of the Oriental verſions, but he cenſures not theſe tranſlations ſo highly as our author. Iſtæ interpretationes Latinæ ſunt, vel ad ſenſum magis quam ad literas et verba comparatæ, vel ſuis ſubinde laborant nævis.

C. B. Michaelis Tractatio critica de var. lectionibus N. T. § 32.

PAGE 4.

3. See Fabricii Bibliotheca Græca Tom. IV. p. 191—203, and Waltoni Prolegom. v. x. xiii, xiv, xv, xvi. An accurate account of the verſions of the Bible, both ancient and modern, is given in Walch's Bibliotheca Theologica Tom. iv. p. 47—166. But the moſt complete deſcription, eſpecially of the various editions, is in Le Long's Bibliotheca ſacra, ed. Maſch, Pars II. Tom. I. II. III. This excellent edition, which is by far the beſt, was publiſhed at Halle in 6 Vols. 4to, 1778—1790.

SECT. II.

PAGE 4.

1. Dr. Hirt's Orientaliſche Bibliothek, or Oriental Library, was a periodical publication begun in 1772 and cloſed in 1773, it was printed at Jena and conſiſts of 8 Vols. 8vo. Extracts will be given from this work whenever our author particularly refers to it.

PAGE 5

2. The Syriac name ههيلا ſignifies not only ſimplex, but rectus, being derived from هفي extendit. It is probable therefore that the Syrians intended to expreſs, by Peſhito, the correct or faithful verſion.

PAGE 6.

3. Inſtead of the expreſſions حبر ſacerdos, رييس احبار or عظيم احبار princeps ſacerdotum, and حبرية ſacerdotium, which are uſed in the Epiſtle to the Hebrews, in the Arabic verſion publiſhed by Erpenius, the words ἱερεὺς, ἀρχιερεὺς and ἱερωσυνη are rendered in the Arabic of the Polyglot by كاهن, رييس كهنة, and كهنوت in the epiſtle to the Hebrews, as well as in the other books of the N. T. When our author ſays that the ſenſe of ſacerdos is not aſcribed to حبر in the Arabic Lexicons, he muſt mean thoſe, which were written by

tive Arabs, for this ſenſe is given it in the Lexicon Heptaglotton.'

4. Our author here obſerves that שבע when followed by the prefix ב ſignifies 'to obey.' The direct or oblique government therefore of שבע is attended with the ſame diſtinction, as in the Latin word auſculto.

5. The title of this work is, I. D. Michaelis Grammatica Syriaca, Halæ 1784.

PAGE 7.

6. That the Syriac tranſlator of the Epiſtle to the Hebrews rendered υοις μυ ει συ, εγω σημερον γεγεννηκα σε ch. i. 5. by ܒܪܝ ܐܢܬ ܗܘ ܝܘܡܐ ܝܠܕܬܟ without having recourſe to the Syriac verſion of Pſalm ii. 7. is not only poſſible, as this is the literal and obvious tranſlation of the Greek, but even probable, becauſe the words immediately preceding are ܐܡܪ ܐܠܗܐ dixit Deus, whereas in the paſſage of the Pſalm we find not ܐܠܗܐ but ܡܪܝ dominus.

7. Heb. ii. 13. the reading is ܠܪܓܠܝ ſub pedibus tuis, Pſalm cx. 1. ܠܪܓܠܝ pedibus tuis.

8. It is true that the Syriac text Heb. ii. 6—8. is ſo different from the Syriac text Pſalm viii. 5—8. (viz. to the beginning of v. 8.) that they are undoubtedly independent tranſlations. But the reaſon which our author aſſigns, for the neceſſity of a new tranſlation in the epiſtle to the Hebrews, is not ſo obvious, for whoever compares the Greek and Syriac texts, Pſalm viii. 5—8. will find that they expreſs preciſely the ſame ſenſe, and that the whole difference conſiſts in the difference of the idioms.

PAGE 8.

9. Moſes brought with him two manuſcripts of the Syriac verſion. Storr de verſ. Syr. p. 19. But theſe two MSS. were probably not duplicates of the whole Syriac Teſtament, but only two different volumes, the one containing the Goſpels, the other the Acts and the epiſtles. The former is ſtill preſerved in the imperial library at Vienna, and noted Codex Lambecii 258, as

is related by Adler in his Bibliſch-critiſche Reiſe, p. 13. Le Long, in his Bibl. ſacra, Tom. I. p. 101. ed. Paris. 1723, & P. I. p. 185. ed. Boerner, relates on the authority of Maſius, that it was written at Moſul on the Tigris.

10. Widmanſtad, in the preface to his edition of the Syriac N. T. ſign. a * * * 3, (the pages of the preface are not numbered) relates that he began to learn the rudiments of Syriac in 1529 from Theſeus Ambroſius, a learned civilian, who had been inſtructed in that language by the three Syrian prieſts, Acurius, Moſes, and Helias, who were ſent as deputies from Syria to the Lateran council held under Leo X.

11. In ſupport of the aſſertion that Widmanſtad was aſſiſted by Poſtel, Dr. Hirt appeals to his Coſmographia, in præf. ad Imperatorem Ferdinandum, Baſileæ 1561, 4to.

PAGE 9.

12. The edition of Widmanſtad has no date on the title page, which is the reaſon why many of the learned, not excepting Schaaf, were led into error by the date annexed to the arms of the printer. But no doubt can be made that 1555 is the true date, as it is repeated in ſeveral places. 1. The preface addreſſed to the Emperor Ferdinand is ſubſcribed Viennæ Auſtriacæ v. Id. Januar. Anno M.D.LV. 2. The addreſs of the Emperor printed immediately before the Goſpel of St. Matthew is ſigned, Anno a Chriſto nato M.D.LV. 3. At the end of the Goſpel of St. Matthew, fol. 34, we find Viennæ Auſtriacæ xiiii Februarii, Anno xvi[ti] a Chriſti nativitate ſæculi quinquageſimo quinto. The date 1555 is likewiſe repeated at the beginning and end of the other Goſpels, at the end of the Epiſtles of St. Paul, and of the Acts of the Apoſtles, at the beginning of the Epiſtle of St. James, and laſtly at the end of the volume is, Ad hunc exitum perductum eſt divinum hoc opus anno a Chriſti nativitate M.D.LV. xxvii. Septembris. In thoſe copies, in which the arms of the printer are not ſtamped, the reverſe of the title-leaf is a blank page.

13. The

13. The German title of this work is Nachricht von einer Halliſchen Bibliothek. It was a periodical publication by Dr. Baumgarten, printed between the years 1748 and 1751, in eight vols. 8vo. But the account there given of the Widmanſtad edition, is not ſo accurate, as that given by Dr. Hirt.

14. The account given by Dr. Hirt of the Widmanſtad edition of the Syriac N. T. is in his Orientaliſche Bibliothek, Vol. II. p. 260—288. Vol. III. p. 257—268. Vol. IV. p. 317—341, and Vol. V. p. 25—40. In the ſecond of theſe places the deſcription is critical, in the other three chiefly hiſtorical: but as the nature of the ſubject hardly admits an extract, and a tranſlation of the whole would ſwell theſe notes to a diſproportionate ſize, I muſt confine the deſcription to the few following particulars. The firſt ſix lines of the title page are Syriac, in the Eſtrangelo character, the two laſt of which are printed in ſmaller letters. They are immediately followed by the Latin tranſlation Liber ſacroſancti Evangelii de Jeſu Chriſto Domino et Deo noſtro. Reliqua hoc codice comprehenſa pagina proxima indicabit. Under this tranſlation is Div. Ferdinandi Rom. Imperatoris deſignati juſſu et liberalitate, characteribus et lingua Syra Jeſu Chriſto, vernacula, divino ipſius ore conſecrata, et Johanne Evangeliſta Hebraica dicta ſcriptorio prelo diligenter expreſſa. At the bottom of the page is another line in the Eſtrangelo character, with the Latin tranſlation, Principium ſapientiæ timor Domini. The work is handſomely printed in quarto. At the end of this Syriac N. T. (that is, immediately after the firſt epiſtle of St. John, the two laſt epiſtles with that of St. Jude, and the book of Revelation, as well as the ſecond epiſtle of St. Peter, making no part of the Syrian canon) are two tables of leſſons, the one from the Goſpels, the other from the epiſtles, appointed to be read in the Syrian church on Sundays and holy days throughout the whole year. Laſtly, the two celebrated paſſages John vii. 53—viii. 11. and 1 John v. 7. are wanting. This rare and valuable edition therefore may be conſidered as a perfect pat-

tern of the genuine Peſhito, which cannot be ſaid of any ſubſequent edition. This is likewiſe confirmed by Adler in his Verſiones Syriacæ, who after having deſcribed eight MSS. of the old Syriac verſion ſays, p. 19. In paucis quæ evolvi locis nullam ab editione Viennenſi diſcrepantiam reperi. The origin and progreſs of this edition may be ſeen at length in Le Long Bibliotheca ſacra, ed. Maſch, Pars II. Vol. I. p. 71—79.

15. This catalogue of Errata is printed at the end of the Preface, immediately before the Goſpel of St. Matthew, and contains only thoſe, which had been made in the four Goſpels. With reſpect to the various readings printed in the midſt of theſe Errata, Widmanſtad himſelf in the page immediately preceding them makes the following remark, Propter pauca quædam loca inter typographicas emendationes notata hoc ſigno *, in quibus libri Syrorum a noſtris diſcrepant, vel ob hiſtoriam adulteræ apud Johannem, quod et in Græcis exemplaribus non infrequens eſt, prætermiſſam, opus totum per calumniam ne reprehendito. Bruns obſerves that Widmanſtad could mean by noſtris libris only Greek and Latin MSS. or editions; that the paſſages which are not in his edition have been found in no manuſcript of the Syriac verſion, and that when admitted into later editions, they have either been tranſlated into Syriac by the editors themſelves, or copied from more modern Syriac verſions, by which means the genuine Peſhito has been disfigured. The differences of which Widmanſtad ſpeaks are omiſſions in the following verſes: Matth. x. 8. xxvii. 35. Luke xxii. 17, 18. and the omiſſion of the ſtory of the adultereſs, John viii. 1—11. It may be likewiſe remarked that a liſt of Errata is likewiſe printed immediately before the epiſtles of St. Paul, none of which is marked with an aſteriſk: but before the three catholic epiſtles is no liſt either of errata or various readings. Widmanſtad therefore thought no apology neceſſary for the omiſſion of 1 John v 7.

16. Mulleri Symbolæ Syriacæ were printed in 1673, 4to: but the work is very difficult to be procured.

17. Theſe

17. Theſe four texts are printed in parallel columns, ſo that they form a kind of Polyglot.

PAGE 10.

18. This charge is made by Simon in his Hiſtoire critique des verſions du N. T. ch. 14. where a deſcription is given of the edition of Tremellius. But Dr. Hirt, who has examined with great accuracy the editions of the Syriac verſion, aſſerts in his Orient. Bibl. Vol. II. p. 191. that the charge is ungrounded. Beſides, Profeſſor Bruns, in his eſſay on the editions of the Syriac verſion (Repertorium, Vol. XV. p. 158.) obſerves that Tremellius frequently quotes, in the margin of his edition, the Heidelberg MS. by name, and that in almoſt every book of the New Teſtament. He produces likewiſe examples, in which Tremellius has deviated from the text of Widmanſtad, on the authority of this MS. and relates that at the end of the work is a liſt of paſſages, to which Tremellius prefixed the following ſuperſcription, Loci quidam in quorum ſcripturâ partim peccarunt operæ, partim codex Viennenſis ex Heidelbergenſi eſt emendandus. That this manuſcript was brought from Heidelberg to Rome, where it is at preſent preſerved in the Vatican, is related by Le Long in his Bibliotheca ſacra, T. I. p. 184. ed. Boerner. or Tom. I. p. 99. ed. Pariſ. 1723. Müller, in his diſſertation on the Syriac verſion, p. 40. relates on the authority of Rutgher Spey, that it was at that time nine hundred years old.

19. Repertorium, Vol. XV. p. 157.

20. That Tremellius uſed Hebrew inſtead of Syriac characters was rather a matter of neceſſity than choice, as no Syriac types at that time exiſted, except thoſe of the Imperial printing houſe in Vienna. Hirt's Or. Bibl. Vol. II. p. 294.

21. To the notes which have been already taken from this part of Hirt's Or. Bibl. may be added, that in the edition of Tremellius thoſe books are omitted, which are not in the edition of Widmanſtad. Likewiſe John vii. 35.—viii. 11. and 1 John v. 7. though with this difference,

rence, that Tremellius has left a vacant ſpace for theſe paſſages, in the former of which he has the following note, Vacat hæc pagina quod hiſtoria de adultera in interpretatione Syriaca non exſtat: in the latter, Totum ſeptimum verſiculum Syrum Teſtamentum omittit, ſicut etiam multi Græci codices, qui ita reſtitui poſſet. He then takes the liberty to ſubjoin his own Syriac tranſlation of this verſe, which ſubſequent editors have inſerted in the text, as a part of the genuine Peſhito. In other inſtances Tremellius has departed from the text of the Vienna edition, when ſupported by the authority of the Heidelberg manuſcript. (Repertorium, XV. 158.) And even without the authority of any Syriac MS. he has made alterations in Matth. x. 8. and Luke xxii. 17, 18. (Repertorium, XV. 156, 157.) For a further deſcription of this edition of Tremellius, ſee Le Long Bibl. ſacra, ed. Maſch, P. I. p. 408.

22. By the Biblia Regia, our author underſtands the Antwerp Polyglot, publiſhed in 1569—1572, in 8 vols. folio, of which a deſcription is given in Le Long's Bibl. ſacra, ed. Maſch, P. I. p. 340—349. See alſo P. II. Vol. I. p. 83, 84.

23. This is related by Simon in his Hiſt. crit. des verſ. du N. T. ch. 14. and he adds that Poſtell procured it for Bomberg. It is probably, therefore, the ſame as that which is known under the name of the Codex Colonienſis, from which Rapheling ſelected various readings. This MS. conſiſts of two volumes; the firſt contains the four Goſpels, and forms of prayer to be uſed in the ceremony of baptiſm: the ſecond contains the Acts, the firſt epiſtle of St. James, the firſt of St. Peter, and the firſt of St. John, and laſtly, the fourteen epiſtles of St. Paul in the uſual order. The ſubſcription at the end of the MS. is partly effaced, ſo that the year, in which it was written, cannot be determined: but in a Latin note added by Poſtell, is ſaid, In lingua Chriſti hoc eſt Syriaca hoc volumen ſcriptum anno Alexandri 1500. For this information I am indebted to Profeſſor Paulus. This manuſcript was afterwards purchaſed by N. Heinſius,

N. Heinſius, from whoſe hands it came into the Bibliotheca Colbertina. See Le Long's Bibliotheca ſacra, Tom. I. p. 99. ed. Pariſ. 1723, or ed. Boerner, Lipſiæ 1709, P. I. p. 188. At preſent it is preſerved in the Univerſity Library at Leyden, where it is marked Num. 1198. See p. 410. N°. 26. of the Leyden Catalogue, publiſhed in 1716, folio.

PAGE 11.

24. Textus Syriacus ex editione Widmanſtadii Viennæ 1555 emiſſa exſcriptus cum MSto. Colonienſi eſt collatus.

Le Long Bibl. ſacra, ed. Maſch, P. I. p. 348.

25. No MS. of the Peſhito has been diſcovered in which this verſe is found, though in the Amſterdam MS. (which is however of no authority, it being written in 1700) it is added in the margin. See Adler's Verſiones Syriacæ, p. 33. This excellent work was publiſhed at Copenhagen in 1789, 4to. A collation of this Antwerp edition, with that of Widmanſtad, is given in Hirt's Or. Bibl. Vol. V. p. 245—260. Vol. VI. p. 453—484. Vol. VII. p. 267—270. and Vol. VIII. p. 443—465. under the title Collatio Widmanſtadii cum bibliis Regiis Antwerpienſibus.

PAGE 12.

26. It is moſt probable that the octavo Antwerp edition of the Syriac N. T. was intended as a continuation of Plantin's Hebrew Bible, printed in 1573 and 1574, becauſe it has no title-page, the only ſuperſcription being דיתיקא חדתא, printed over the firſt chapter of St. Matthew, and is of the ſame octavo ſize, and printed with the ſame types. See Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 80.

27. This Codex Viennenſis is nothing more than the Vienna edition, publiſhed by Widmanſtad, as I have been informed by Profeſſor Paulus, who has examined the copy of the Antwerp octavo edition in the Weimar library. It is interleaved, and on the blank pages a former

former proprietor of this copy has noted ſeveral, but not all the readings, in which the Vienna and Antwerp editions differ, annexing to them ſometimes the word Auſtriacum, at other times Viennenſe. Its critical value therefore is not ſo great as our author conjectures. Profeſſor Paulus likewiſe mentioned that this copy has no title-page, which confirms the account given in the preceding note.

28. Dr. Hirt quotes here the title of this ſcarce edition. Novum Domini noſtri Jeſu Chriſti Teſtamentum, Syriace, Antwerpiæ ex officina Chriſtophori Plantini Architypographi Regii M.D. LXXV. He obſerves, that the ſame books and paſſages are wanting, as in the preceding Antwerp editions, and that beſide the 380 pages of text, there are ſeven leaves of various readings collected by Rapheling from the Cologne MS. As I am in poſſeſſion of this edition, as well as that of Widmanſtad, I will add, that the Latin title is preceded by a Syriac title in Hebrew letters דיתיקא חדתא, that the various readings occupy not ſeven leaves, but nineteen pages, and that Nun, the Syriac prefix to the 3d. Fut. is not changed into Jod, as in the edition of Tremellius.

29. The Syriac text in the Paris edition of 1584, is printed, like the Antwerp editions, in Hebrew letters without points.

30. To prevent miſtakes, it is neceſſary to obſerve, that the perſon whom our author here calls Le Fevre, is the very ſame Guido Fabricius de la Boderie mentioned N°. 3. His French name was Guy le Fevre de la Boderie. A deſcription of this edition may be ſeen in Le Long Bibliotheca ſacra, ed. Maſch, P. I. p. 410.

PAGE 14.

31. See Le Long Biol. ſacra, ed. Maſch, P. I. p. 391. and P. II. Vol. I. p. 84.

32. Profeſſor Bruns here obſerves, that even the errors of the preſs, which had been noted by Tremellius, were transferred from his edition to that of Hutter. From many

many examples, he has ſelected the following, Matth. xiii. 23. xvi. 21. xx. 23. xxvi. 55. 61.

33. Polyglotta Londin. Tom. VI. p. 51—56.

34. See Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 82. A liſt of readings, in which the editions of Troſt and Plantin differ from that of Widmanſtad, is given by Hirt, in his Orient. Bibl. Vol. III. p. 259—268.

PAGE 15.

35. For a deſcription of this MS. ſee Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 97. It was afterwards depoſited in the Univerſity Library at Leyden, where it is marked N° 18. among Scaliger's manuſcripts. Vid. Catalogum bibliothecæ publicæ academiæ Lugduno-Batavæ, p. 405.

36. This work was printed at Leyden in 1648, 4to. and re-printed at Amſterdam, with additions from the author's manuſcript in 1693, fol. The date therefore aſſigned by our author muſt be an erratum.

37. Pococke made uſe of only one Syriac manuſcript, which he found in the Bodleian library, as appears from the title, Epiſtolæ quatuor, Petri ſecunda, Johannis ſecunda et tertia, et Judæ fratris Jacobi una: ex celeberrimæ bibliothecæ Bodleianæ Oxonienſis manuſcripto exemplari nunc primum depromptæ, et charactere Hebræo, verſione latina notiſque quibuſdam inſignitæ. Opera et ſtudio Edvardi Pococke, Angli-Oxonienſis. Lugduni Batavorum, 1630, 4to. In the firſt page of the preface he deſcribes this manuſcript in the following manner, Continebat eas pulcherrimum exemplar MS. bibliothecæ Bodleianæ, una cum Actis Apoſtolorum, et Epiſtolis cæteris catholicis, eo ordine, quo in Græcis ſolent codicibus, diſpoſitæ. This manuſcript is probably that which is now marked in the Bodleian library A. 2909, 126, and deſcribed by Uri in his Catalogue of the Bodleian MSS. p. 5. N°. 19. among the Syriac manuſcripts: for this is the only Syriac manuſcript in the Bodleian library, which correſponds to Pococke's deſcription. A miſtake which Le Long had made in regard

gard to this MS. is rectified by Ridley, sect. 12. N°. 14. Namely, Le Long had asserted that the manuscript, from which Pococke printed the four catholic epistles, was preserved in the library of Bishop Moore, which library was afterwards purchased by George I. for the University of Cambridge. On which Ridley remarks, 'Cantabrigiam profectus hunc codicem pervolvi, quem pessime descriptum deprehendi: non Philoxenianam, sed Simplicem exhibet versionem, juxta hunc igitur non prodierunt quatuor quæ desunt epistolæ canonicæ studio Cel. Pocockii; et non quatuor tantum istas sed omnes septem epistolas canonicas ibi frustra quæsiveris.' This manuscript is now marked in the University Library of Cambridge Ff. 2. 15. I have been informed by Professor Paulus, that among the MSS. formerly in the possession of Dr. Pococke, is a perfectly fresh copy of these four Syriac catholic epistles written in Hebrew letters, which he supposes to be a transcript, which the learned editor had made for his own use in the publication of the work: and this conjecture of the learned Professor is confirmed by what Pococke himself says in the second page of his epistle dedicatory, 'Perlegebam avide has epistolas; inde nec transcribere tam suo, quam Ebræo vocalibus ad Syrorum normam ornato charactere, gravatus sum.'

38. See rather Le Long Bibl. sacra, ed. Masch, P. II. Vol. I. p. 96, 97.

39. See Walchii Bibliotheca theologica, Tom. IV. p. 170. and Waltoni Prolegomena, p. 89.

40. For that reason, in Widmanstad's edition, which may be considered as a copy of the manuscript sent to Europe by the Syrian Patriarch, the words are not pointed throughout.

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41. With respect to this passage, we find in the London Polyglot, Vol. V. p. 440. the following remark. Tota hæc pericope sequens in omnibus exemplaribus Syriacis adhuc editis deest, quam ex instructissima Reverendissimi

verendiſſimi Præſulis J. Uſſeri Archiep. Armachani bibliotheca depromptam exhibemus. Since that time, no one has ever heard of this manuſcript of Ap. Uſher, nor is it enumerated in the Catalogue of Uſher's manuſcripts, printed in the Catalogi MStorum Angliæ et Hiberniæ in unum collecti, Tom. II. P. II. p. 16—48.; but it muſt have been one of the later copies of the Philoxenian verſion, in which the ſtory of the adultereſs is added in the margin. For I have collated the Syriac text, John viii. 1—11. as printed in the London Polyglot, from Ap Uſher's MS.; with the text of the Paris manuſcript of the Philoxenian verſion, printed in Adler's Verſiones Syriacæ, p. 57. and found that the ſix firſt verſes agree, word for word, and letter for letter, and that in the following verſes are only four trifling differences in ſingle words. I have likewiſe collated the text of this paſſage in the London Polyglot, with that of the Codex Barſalibæi, printed in White's edition of the Philoxenian verſion, Tom. I. p. 559. and here again found ſo remarkable a coincidence, as to leave no room for doubt, that all three MSS. contain the text of one and the ſame tranſlation of this paſſage. The editors therefore of the London Polyglot have printed, as a part of the old Syriac verſion, a paſſage which is found only in the later copies of the new. It is wanting not only in the Peſhito, but in the genuine copies of the Philoxenian (Adler's Verſ. Syr. p. 55.) and was added in the latter as a marginal ſcholion, the tranſlation being aſcribed in Ridley's Codex Barſalibæi to Mar Abbas, in the Paris manuſcript to one Paul a monk. It may however be remarked, that the paſſage is found in the Verſio Syra Hieroſolymitana, which will be deſcribed in the ſequel.

42. A deſcription of it may be ſeen in Le Long bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 86.

PAGE 17.

43. Dr. Hirt, in his Or. Bibl. Vol. II. p. 321. ſays that thoſe copies belong to the genuine edition corrected by Gutbier himſelf, in which the figures, prefixed to the verſes

verſes in the Goſpel of St. Matthew, are ſmaller than in the other Goſpels, and that thoſe, in which the figures are of equal ſize, are a re-impreſſion. I have a copy of this edition, which, according to the preceding criterion, is the genuine, which has not only a Latin title-page, with the date 1664, but likewiſe a copper-plate engraved by Iſelburg, and adorned with various figures, in the middle of which is a Syriac, as well as a Latin title, with the date 1663. Perhaps this is likewiſe a mark of the genuine edition.

44. See Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 81.

45 Prodiit Novum Teſtamentum Schaafianum jam anno 1708, et ipſa præfatio Kal. Martii ejuſdem anni data eſt, quapropter editionem ad annum præcedentem retulimus, dum prima exemplaria annum 1708 in fronte oſtendunt. Frequentiora ſunt ejuſdem editionis exemplaria, quibus novus titulus 1709 præmiſſus eſt. Editio ſecunda Lugduni 1717 priori emendatior et auctior.

{ Le Long Bibl. ſacra, ed. Maſch, P. II. Tom. I. p. 89, 90.

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46. To the editions of the Syriac New Teſtament enumerated by our author, may be added, Novum Teſtamentum Syriacum et Arabicum, Romæ 1703, Tom II. folio. It was publiſhed by the Propaganda, for the uſe of the Maronite Chriſtians in Syria, but it is probably of no value to a critic.

SECT. III.

PAGE 19.

1. Our author here means Dr. Ridley's Codex 3, or Codex Barſalibæi, which he has deſcribed in the 13th. and 14th. ſections of his Diſſertatio de verſionibus Syriacis.

2. Theſe examples were communicated by Dr. Ridley to

to our author; but a more complete catalogue of inſtances not only from the Acts, but alſo from the epiſtles of St. Paul, may be ſeen in the 14th. ſection of his Diſſ. de verſ. Syriacis. He has produced none from the Goſpels, becauſe theſe are the Philoxenian verſion, and cannot therefore be applied with ſo much propriety, in correcting the printed text of the Peſhito.

3. Our author is not accurate in ſaying that لجلجم is uſed for πασι λεγω, for it is the tranſlation of πασι alone, λεγω being rendered by ܐܡܪ, and it ſeems to be immaterial in the preſent inſtance, whether for πασι we read لجلجم 'omnibus vobis,' or لجلجم 'omnibus illis.'

4. Acts i. 12.

5. Our author is miſtaken in ſaying that κοινωνια, Acts ii. 42. is tranſlated by ܫܘܬܦܐ, for κοινωνια is tranſlated by no ſubſtantive, but is expreſſed in the participle ܫܘܬܦ̈ܐ 'communicantes,' and ܫܘܬܦܐ ܕ ܦܪܝ is the tranſlation of τη κλασει τυ αρτυ.

6. Our author can mean only in compariſon with the author of the Philoxenian verſion.

7. The Erpenian Arabic, like the old Syriac tranſlator, has expreſſed κοινωνια by no ſubſtantive whatſoever, and it is here likewiſe implied in the verb يشركون. Our author's argument therefore is not only without force, but devoid of meaning. His intention is to ſhew that ܫܘܬܦܐ, Acts ii. 42. is not the word that was uſed by the old Syriac tranſlator, but the reſult of a modern ſcholion: the argument for this opinion may be ſtated in the following manner. In the Syriac verſion, for τη κλασει τυ αρτυ, the printed text is ܫܘܬܦܐ ܕ ܦܪܝ, 'in fractione euchariſtiæ;' but the Erpenian Arabic tranſlator, who tranſlated the Acts immediately from the Syriac, has ſimply في الكسر الخبز, 'in fractione panis.' It is probable therefore that the genuine reading, which the Arabic tranſlator found in the Syriac, was ſome word ſimply expreſſive of bread, ſuch as ܦܬܐ, for inſtance, the uſual tranſlation of αρτος. This ſeems to be the

cleareſt

cleareſt ſtatement; but the argument is at beſt of little weight, as the word ευχαριστια, though adopted in the Syriac, does not appear to have been ever adopted in Arabic. (Lex. Hept. p. 58.) The Arabic tranſlator therefore could not have uſed it, even had he found it in the Syriac verſion. That 'euchariſtia' had not acquired the ſenſe of the modern word 'Euchariſt' in the time of the Syriac tranſlator, depends on the age in which he lived, and we may rather apply this very word, to which no critical objection can be made, as an argument that the old Syriac verſion was not made in the firſt, or even before the middle of the ſecond century, than, preſuppoſing its high antiquity, condemn the word as ſpurious.

8. That the Erpenian Arabic tranſlator has uſed a phraſe expreſſive of Corpus Chriſti, and not خبز 'panis,' which is found in the ſame paſſage in the Arabic of the Polyglot, is rather a proof that he actually found اجسمها in his copy of the Syriac verſion, than ſimply لحمها 'panis,' which he has uſually tranſlated by خبز.

PAGE 20.

9. امضا بم اعلم is not neceſſarily an interrogation, for though rendered in the London Polyglot 'quomodo autem dixit?' it may with equal propriety be rendered 'quemadmodum autem dixit.' See Schaaf's Lex. Syr. in voce امضى. Nor is it an argument, that the Arabic tranſlator has uſed كيف قال, for كيف is uſed both affirmatively and interrogatively. Lex. Hept. p. 1720.

10. Perhaps this is an erratum for اكبار 'ſuperbia.'

PAGE 21.

11. This taſk has been in ſome meaſure executed by Profeſſor Adler, in the firſt part of his Verſiones Syriacæ, Simplex, Philoxeniana, et Hieroſolymitana. Hafniæ, 1789, 4to. But as this learned writer has mentioned thoſe MSS. only which he had himſelf examined, the catalogue might be augmented by many others. Le Long,

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in his Bibliotheca ſacra, Tom. I. p. 98—102. ed. Pariſ. 1723, or ed. Boerner, P. I. p. 183—192. has alſo mentioned ſeveral Syriac manuſcripts of the New Teſtament. The Syriac manuſcripts of the N. T. preſerved in the different libraries of England and Ireland, are deſcribed in the Catalogi librorum manuſcriptorum Angliæ et Hiberniæ in unum collecti, Oxoniæ 1697, fol. Thoſe which are preſerved in the Bodleian library are deſcribed in the following work. Bibliothecæ Bodleianæ codicum manuſcriptorum orientalium, vid. Hebraicorum, Chaldaicorum, Syriacorum, Æthiopicorum, Arabicorum, Perſicorum, Turcicorum, Copticorumque catalogus, juſſu curatorum præli academici a Joanne Uri confectus. Pars prima, Oxonii 1787, folio. Thoſe in the royal library in Paris are deſcribed in the firſt volume of the Catalogus Codicum MStorum Bibliothecæ Regiæ, Pariſiis 1739—1744, 4 tom. folio. The manuſcripts in the Vatican and Mediſean libraries are deſcribed in the catalogues publiſhed by the Aſſemani, the one printed at Rome in 1756, in 3 vols. folio, the other at Florence in 1742, folio. The Vienna manuſcripts are deſcribed by Lambecius, in his Commentaria de auguſtiſſima Bibliotheca Cæſarea Vindobonenſi, in eight books or volumes, folio, printed at Vienna in 1665—1679, and re-printed with conſiderable additions by Kollar in 1766—1782. The Leyden manuſcripts are deſcribed in the Catalogus librorum tum impreſſorum quam MStorum Bibliothecæ Lugduno-Batavæ, Lugduni apud Batavos 1716, folio: and in the Supplement printed in 1741, folio.

PAGE 23.

12. The arrangement is the ſame as in our canon, except that the three catholic epiſtles of St. James, St. Peter, and St. John, (the other four, with the book of Revelation, being not admitted at leaſt in the time of Ebed Jeſu) are placed before thoſe of St. Paul. But Widmanſtad has a different arrangement, the three catholic epiſtles being printed at the end, and thoſe of St. Paul before the Acts of the Apoſtles, in the ſame manner as in Wetſtein's Greek Teſtament.

SECT. IV.

PAGE 23.

1. Bengel's remark with reſpect to the Syriac verſion, is the following, Coptica verſio et Syriaca valde inter ſe, et cum Latinis congruunt: ambæ autem permultis in locis, Græcos codices a Latinis deſertos ita ſequuntur, ut fere pro immediatis haberi mereantur. Our author's reference to p. 409. of the Introductio in criſin N. T. is perhaps an erratum, for this treatiſe, as printed in the ſecond edition of Bengel's Apparatus criticus, has only eighty pages. It is there p. 44.

SECT. V.

PAGE 24.

1. See Note 8 to chap. vi. ſect. 10.

PAGE 25.

2. See Grieſbach's Symbolæ criticæ, p. ix.

PAGE 27.

3. That one of the old Latin verſions was made by a native Syrian, ſeems highly improbable. See Note 1 to the following ſection, and the Notes to the twenty-fourth ſection of this chapter.

4. See Michaelis Curæ in Verſionem Syriacum Act. Apoſt. p. 175. compared with Note 1. to ſect. 29. of this chapter.

5. This is what Grieſbach calls Recenſio Conſtantinopolitana, and is the model, after which our common printed editions have been regulated.

PAGE 28.

6. A modern manuſcript of the Syriac New Teſtament, written in the Eaſt Indies in 1709, and ſent by the Biſhop of Malabar to Schaaf the editor of the Syriac Teſtament,

Teſtament, is now preſerved in the library belonging to the Gymnaſium in Amſterdam. See Adler's Verſiones Syriacæ, p. 31.

SECT. VI.

PAGE 29.

1. Our author here alludes to his hypotheſis, that one of the old Latin verſions was made by a native Syrian, that this Latin verſion was made at the end of the firſt century, and that this Syro-Latin tranſlator had recourſe in different paſſages to the verſion of his own country. Hence it follows, that the Syriac verſion of the N. T. was made before the expiration of the firſt century. But the premiſes themſelves reſt on very unſtable ground, for, 1. It is improbable that a native Syrian would undertake the taſk of a Latin tranſlator, and ſtill more improbable that the Latin tranſlation of a foreigner ſhould have been received in a country, where Latin was the native language. 2. It is impoſſible to ſhew with any colour of argument, that even the oldeſt Latin tranſlations, ſuch as thoſe for inſtance contained in the Codd. Vercellenſis and Veronenſis, publiſhed by Blanchini, were made in the firſt century.

2. The neceſſity of a Syriac tranſlation in the firſt century is not ſo obvious as our author contends, for in all the great cities of Syria Greek was at that time the current language. But if we admit the uſefulneſs of ſuch a tranſlation, we muſt not conclude a poſſe ad eſſe; for on the very ſame principles we might infer, that the Anglo-ſaxon verſion was made in the ſame century in which Auſtin the monk introduced the Chriſtian religion into England, a verſion which its moſt zealous advocates place no higher than the year 700. Beſides, it is a matter of fact, though frequently denied, that in the early ages of Chriſtianity, as well as in the later times of the Roman hierarchy, not all the books of the New Teſtament were permitted to be read indiſcriminately by the laity in general; and as moſt of the Syrian prieſts in the

two firſt centuries underſtood Greek, a tranſlation was unneceſſary

PAGE 30.

1. It is well known that the works of Melito no longer exiſt. If we except a few detached fragments preſerved by Euſebius in the 4th. book of his Eccleſiaſtical Hiſtory, and his evidence for the antiquity of the Peſhito reſts on the authority of the following ſcholion, printed in the Roman edition of the Septuagint, Gen. xxii. 13. and there aſcribed to Melito. Ο Συρος και ο Εβραιος χρεμαμενος φησιν, ως σαφεστερον τυπων την σαυρον. Now admitting this ſcholion to be genuine, which is however a matter of doubt, does it follow that ο Συρος denotes the Peſhito? Nay, it is impoſſible that the Peſhito can be meant; for this verſion, Gen. xxii. 13. has a word not expreſſive of χρεμαμενος, but of κατεχομενος, the reading of the Septuagint. But the ſcholion is probably ſpurious, and written long after the death of Melito; for when the Greek fathers quote ο Συρος, they underſtood not the Syriac verſion, but a work written in the fifth century. See Döderlein's eſſay, entitled, Quis ſit ο Συρος Veteris Teſtamenti interpres, publiſhed at Altdorf in 1772. After all, were the ſcholion genuine, and the old Syriac verſion intended to be expreſſed, the only inference that could be deduced would be, that the Syriac verſion of the Pentateuch exiſted before the cloſe of the ſecond century.

4. Our author here quotes Beauſobre Hiſt. du Manicheiſme, without referring to either volume, chapter, or page. But as he quotes it in ſupport of the opinion that Manes was ignorant of Greek, he has acted prudently in not ſpecifying the place, ſince Beauſobre entertains a directly contrary opinion, which he ſupports by very good arguments. See his Hiſt. de Manichée et du Manicheiſme, Tom. I. p. 95. The argument therefore for the antiquity of the Syriac verſion, drawn from the pretended ignorance of Manes, falls to the ground.

5. But as the ſame Syrian tradition, which refers the verſion of the New Teſtament to the firſt century, refers that of the Old Teſtament to the age of Solomon, it affords

affords at leaſt a preſumption, that one part of the tradition is as fabulous as the other.

PAGE 31.

6. This argument ſhews only, that the Syriac verſion exiſted before the middle of the fourth century.

PAGE 32.

7. The foregoing arguments prove nothing; for theſe four catholic epiſtles, with the book of Revelation, were even in later ages not admitted into the canon of the Syrian church, as appears from the liſt of canonical books given by Ebed Jeſu who died in 1318. (Aſſemani Bib. Or. Tom. III. P. I. p. 8). The Peſhito therefore would contain preciſely the ſame books, whether made in the firſt, or the fourteenth century. Nor were they contained in the manuſcript, which the Syrian Patriarchs ſent to be printed in Europe, and from which Widmanſtad's edition was taken.

8. This proves only that the Syriac tranſlator underſtood his original, and that he made a proper diſtinction between the language of the primitive, and that of the hierarchical church.

9. This argument affords only a preſumption that the Syriac verſion was made before the ſeventh century, when the irruption of the Saracens extirpated the Syriac, and introduced the Arabic in its ſtead.

10. See Ridley de verſ. Syr. ſect. 7. and Storr de verſ. Syr. ſect. 2—9.

11. The complete edition of the works of Ephrem was publiſhed at Rome in 1732—1747, in 6 vols. folio, under the following title, Sancti Patris noſtri Ephraem Syri Opera omnia quæ extant Græce, Syriace, et Latine. The firſt volume of his Syriac works is the fourth volume of the whole work, and contains Ephrem's commentaries on the Pentateuch, and the hiſtorical books of the Old Teſtament; but he has interſperſed a great number of quotations from the Syriac verſion of the N. T. It is neceſſary to obſerve, that among our author's references are ſeveral errata, for neither p. 37 nor 395 contain

quotations from the New Teſtament, and for Matth. xxii. 40. Epheſ. ii. 19. and Luke i. 78. muſt be read Luke vi. 31. Epheſ. ii. 11, 12, 13. and Luke ii. 71.

PAGE 33.

12. That the old Syriac verſion is quoted by Ephrem, no one will deny. It is certain therefore that it exiſted in the fourth century, but as Ephrem is the oldeſt evidence, that can be produced, of its antiquity, it muſt remain a matter of uncertainty, whether it was made one, two, or three centuries previous to that period. And it is ſurely better to confeſs our ignorance on a ſubject, where we can arrive at no certainty, than ſubſcribe to the fabulous legends of the Syrians. Sed detur hæc venia antiquitati.

The arguments hitherto alleged in theſe notes, with reſpect to the antiquity of the Syriac verſion, are merely negative, and ſhew only the invalidity of thoſe arguments, which our author produces in favour of the hypotheſis, that the Syriac verſion was made in the firſt century. But poſitive reaſons may be advanced, which ſhew the hypotheſis to be wholly ungrounded. No man could think of tranſlating the Greek Teſtament, before its ſeveral parts were collected and united in a volume, or which is the ſame thing, before the ſacred canon was formed. Now the ancient legend, that the canon was formed at Epheſus before the cloſe of the firſt century, has been long rejected as unſupported by any authority whatſoever, and various writers, eſpecially Grieſbach in his Hiſtoria textus epiſtolarum Paulinarum, Sect. 2. § 12, and Semler in his Commentarii hiſtorici de antiquo Chriſtianorum ſtatu. Tom. I. p. 35—39. have ſhewn that the canon was not formed before the middle of the ſecond century. Previous to that period therefore the Syriac verſion cannot poſſibly have exiſted.

SECT.

SECT. VII.

PAGE 33.

1. This anſwer is not perfectly ſatisfactory.* The word in queſtion is printed in the Widmanſtad edition, not as our author has written it, but ܩܘܢܣ. Now it is well known that the Widmanſtad edition is an exact repreſentation of the Syriac MS. from which it was printed, and that only thoſe words are pointed, in which doubt might ariſe, in the ſame manner as in the Syriac manuſcripts. But Quoph has here a Revotzo, the firſt ſyllable therefore was deſigned to expreſs not Cus but Ques: and even if we admit that Riſh is a miſtake for Dolath, how ſhall we account for the inſertion of the Nun, if κεϛωδια is the word intended to be expreſſed? It ſeems therefore more reaſonable to conclude, that quæſtionarius* is the word actually meant by the old Syriac tranſlator; for κεϛωδια, as written in the Philoxenian verſion, has a totally different orthography from the word uſed in the Peſhito. Beſides, in the Philoxenian verſion Matth. xxvii. 65. ܩܘܣܛܘܕܝܐ is marked with an aſteriſk, that refers to κεϛωδια written in the margin, which leads to the concluſion, that Thomas of Harkel altered here the reading of the former verſion, on the authority of the Greek MSS. with which he collated it. (See White's edition, p. 153.) Nor is it neceſſary to adopt the hypotheſis of Simon, in order to reſcue the antiquity of the Syriac verſion, for Voſſius was totally miſtaken in ſaying in the place, to which our author refers, 'Infimæ Latinitatis reperiuntur vocabula, quale eſt quod occurrit, Matth. xxvii. 65.' Quæſtionarius is not infimæ, but mediæ latinitatis; it is uſed by Jerom in his Commentary on Joel ch. ii. and though he is the firſt author, in whoſe works it is actually found, there is no neceſſity for ſuppoſing

* As pointed in Widmanſtad's edition, the word expreſſes 'quæſtionarii' in the plural, on account of the Ribbui, which is an additional argument that the ſingular noun 'cuſtodia' was not meant: at leaſt, that the perſon who added the Ribbui did not take it in that ſenſe, if it was not added by the tranſlator himſelf.

poſing that the word itſelf was not in common uſe before the fourth century, at leaſt in the age, in which the Syriac verſion was written, which we have no reaſon to refer to ſo early a period as the firſt century. With reſpect to the meaning and application of the word quæſtionarius in the Syriac verſion, ſee Note 4 to ch. iv. ſect. 10.

PAGE 34.

2. ܫܡܛ is a pure Syriac word derived from ܫܡ poſuit, theſaurizavit. Lex. Hept. p. 2490.

3. ܝܘܢܝ is literally Ιωνες.

4. ܥܒܪܝ is literally Aramæi.

5. Dr. Mill, in the place to which our author refers, does not make the objection himſelf, but mentions it as an objection, that might be made, and gives the very ſame anſwer, which our author himſelf uſes in this Introduction.

PAGE 38.

5. The objections to the antiquity of the Peſhito have been very properly anſwered by our author in this ſection: but we are ſtill left in the ſame ſtate of uncertainty how many years it was made before the time of Ephrem.

6. But no one will contend that the ſubſcription at the end of the four Goſpels in the Philoxenian verſion is a tranſlation from the Greek, yet the name of the Biſhop of Mabug is there written, not according to Oriental orthography, but is ſimply Greek in Syriac letters ܡܐܒܘܓ. Bar Hebræus, an original hiſtorian, writes it in the ſame manner, Aſſemani Bib. Orient. Tom. II. p. 411.

7. Our author's Grammatica Syriaca was publiſhed at Halle in 1784. In the Orient. Bib. he has produced the very ſame example which he has here given, viz. ܒܝܬ.

SECT. VIII.

PAGE 39.

1. It is true, that in the Latin tranſlation of the Syriac verſion ܢܛܪ, 1 Cor. vii. 2. is rendered teneat, but it is

probable that the Syriac tranſlator intended nothing more than a literal tranſlation of εχετω, as ܢܗܘ ſignifies, not only tenuit, but cepit, and habuit.

2. If it was the intention of the Syriac tranſlator to ſtrengthen the expreſſion of St. Paul, in order to recommend a ſtate of celibacy, as our author conjectures, he has defeated his own purpoſe by uſing a word expreſſive of weakneſs, for if the recommendation of celibacy betrays weakneſs, the contrary inference muſt be deduced. But it is probable that the Syriac tranſlator intended to expreſs by ܒܪܫܘܬܐ 1 Cor. vii. 6. what St. Paul meant by κατα συγγνωμην, namely 'unſupported by divine command,' in oppoſition to κατ' επιταγην.

3. It is probable that the Syriac tranſlator found this, either as ſcholion in the margin of the Greek manuſcript, from which he tranſlated, or even in the text itſelf, for Chryſoſtom quotes 1 Cor. vii. 7. in the following manner: Θελω γαρ παντας ανθρωπους ειναι ως και εμαυτον εν εγκρατειᾳ. (Chryſoſtomi Opera, Tom. X. p. 160. ed. Montfaucon.) This circumſtance is unfavourable to the high antiquity of the Syriac verſion, though on the other hand it is poſſible that ܒܬܘܠܘܬܐ itſelf was obtruded on the Syriac text, long after the verſion was made.

4. Yet it appears from the title prefixed to the Goſpel of St. Matthew, in a manuſcript of the Perſic verſion, which formerly belonged to Dr. Pococke, that the Perſians at the time at leaſt, when that manuſcript was written, believed that St. Matthew's Goſpel was tranſlated into Syriac at Antioch. See Wheloc's edition of the Perſic verſion, in the page immediately preceding the ſecond title-page. The Latin tranſlation of this Perſic title is, Evangelium Matthæi, quod in urbe Palæſtinæ lingua Hebraica dictum eſt, Antiochiæ vero Syriace conſcriptum.

PAGE 40.

5. Grieſbach is of a very different opinion. See his Hiſtoria textus epiſtolarum Paulinarum, Sect. I. § 12.

PAGE

PAGE 41.

6. It is true, that Θεε μα, θεε μα, ινατι με εγκατελιπες, the Greek tranſlation of Eli, Eli, lama ſabacthani, is not rendered by the Syriac tranſlator Matth. xxvii. 46. but in the parallel paſſage, Mark xv. 34. the Greek tranſlation is re-tranſlated into Syriac.

PAGE 42.

7. See alſo the Notes 41—51. to that ſection.

8. Our author's conjecture receives additional force from the circumſtance, that the Syriac tranſlator has even departed from the Greek text, and expreſſed, not της οσφυος αυτε, but της οσφυος σε.

PAGE 43.

9. حدا ſignifies exaudivit, reſpondit, opitulatus eſt.

10. Bethphage is mentioned only three times in the N. T. and in theſe three inſtances not the leaſt notice is taken of its diſtance from Jeruſalem. There is no neceſſity therefore for aſcribing to Bethphage a ſenſe, of which it is incapable, for though حيا might ſignify a valley, or a road between two mountains, like the Arabic فج, yet حيا بيت can have no other meaning than 'the habitation of the valley.'

11. حشد ſignifies convenit and has nó particular reference to the conflux of waters. Beſides not this word, but حسد correſponds to the Syriac ܚܣܕ, which ſignifies 1. opprobrium. 2. miſericordia.

PAGE 45.

12. The Syriac tranſlator, for ουκ εστι Κυριακον δειπνον φαγειν 1 Cor. xi 20. expreſſes, non, ſicut juſtum eſt die Domini, comeditis et bibitis.

13. Schaaf's tranſlation is generally eſteemed correct.

SECT. IX.

PAGE 46.

1. Griſbach, in the Preface to his Greek Teſtament, p. 14. ſays, Verſio Syriaca ad juniores codices e variis recenſionibus interpolatos reficta minoris pretii eſt quam multis videtur.

PAGE 48.

2. This appears from the very preface to the Pſeudo-critica Millio-Bengeliana. The omiſſions therefore which our author ſupplies at the end of this ſection are not to be conſidered as faults.

PAGE 49.

3. But ακαθαρτος is rendered in theſe two paſſages by two different words.

4. See Blanchini Evangeliarium quadruplex, P. II. p. 315. The Codex Vercellenſis is here defective.

PAGE 50.

5. The Cod. Cant. has εκτεινας την χειρα κρατησας ηγειρεν αυτην.

6. Evangeliarum quadruplex, P. II. p. 319.

7. But even in Widmanſtad's edition, fol. 38. ܕܡܫܬ in this paſſage, though in other reſpects unpointed, is written with a Ribbui over the Nun. The plural therefore was intended to be expreſſed in the original MS. from which he took his edition, and the mark, by which it is denoted, is to be aſcribed to the Syrians themſelves, not to the punctuation of modern editors.

8. Namely, the Codex Vercellenſis, Mark ii. 1. has Cum introiſſet iterum in Capharnaum poſt dies, cognitum eſt, quod in domo eſſet. Evangel. quadr. P. II. p. 320.

9. Namely, the Syriac verſion has ܒܒܝܬܐ ܕܒܝܬܐ, the Brixianus has inter quatuor.

10. The Cod. Cant. is quoted for δια τι by Mill, Wetſtein, and Grieſbach, but the Cod. Stephani β is not quoted by the two laſt mentioned critics, on the ſuppoſition that this MS. is the very ſame with that, which Beza preſented to the Univerſity of Cambridge.

SECT. X.

PAGE 51.

1. See Ridley de verſ. Syriacis, ſect. 10.

2. Unde factum eſt, ut cum Syri articulo emphatico utantur, qui Græcorum articulo præpoſitivo ο, η, το reſpondeat

ſpondeat, quem Hebræi per ſuum ה exprimunt felicif-ſime, hic noſter, potius quam ut emphaſin articuli Græci oneriſerit, pronomen tertiæ perſone οσ paſſim ſubſtituerit, quod alioqui proprie valet εκεινος vel αυτος.

Ludov. de Dieu Præf. in Apocal. Syr.

PAGE 52.

3. As if μεσεραινημα were compounded of μεσος, ερα, and αιμα, as Ridley has obſerved.

4. The erratum is not to be aſcribed to the writer of the MS. but to the editor de Dieu. In the MS. itſelf it is written ܕܒ̈ܝܢ, which de Dieu copied without obſerving the point under the Dolath, and concluded therefore that the Ribbui, which merely denotes the plural, included alſo the point of a Riſh. For this information I am indebted to Profeſſor Paulus, who has examined this manuſcript in the Univerſity Library at Leyden. He likewiſe mentioned that it is very neatly written on ſilk paper, in the modern round Syriac character. It is marked N°. 18. among Scaliger's MSS. See p. 405. of the Leyden Catalogue, publiſhed in 1716. folio.

5. It is extraordinary that our author, who was educated in Halle, and whoſe father was Profeſſor there above fifty years, ſhould be able to give no further account of this MS. of the Syrian liturgy. On the ſuppoſition, that a knowledge of it might lead to ſome diſcoveries with reſpect to Scaliger's MS. from which de Dieu printed his edition, I have made the neceſſary inquiries, and am indebted for the following information to Profeſſor Eberhard, and Dr. Schulze. It is actually in the library of the Orphan-houſe, and preſerved not among the Syriac, but the Chaldee manuſcripts, becauſe it relates to the forms of Baptiſm, according to the Chaldee ritual. It is of the octavo ſize, very neatly written on vellum, in the modern round Syriac character, has on the firſt page a Syriac title, written partly in red and partly in black ink, conſiſting of thirteen lines, (two of which have been eraſed) which import merely the contents of the work. On the following page is a Latin title

title ab antiquâ manu, namely, Ordo Baptizandi juxta ritum Chaldæorum lingua Chaldaicâ, juſſu Ill^mi, et Rev^mi D. Julii Antonii Sanctorii tituſi S^ti Bartholomæi in inſula S. R. E. preſbyteri Card^lis deſcriptus per Gaſpar de Malavar Indum, ſervum olim deinde familiarem et diaconum Rev^mi D. Haaman Ignatii, olim Patriarchæ Jacobitarum, unum ex præceptoribus linguæ Chaldææ et Arabicæ in Collegio Neophytorum. Romæ menſe Julii M.D.LXXX. The MS. therefore is very modern, and was written not in the Eaſt, but in Rome, and Caſpar, or Gaſpar, though a native of India, was one of the tranſcribers employed by the Propaganda. If therefore the Leyden MS. from which our common editions of the Syriac Revelation have derived their origin, was written by the ſame perſon, as there is reaſon to ſuppoſe, from the coincidence of the name and country of the copyiſt, Scaliger's manuſcript muſt have been brought not from the Eaſt, but from Italy. See the following Note 7.

PAGE 53.

6. A Syriac catalogue of the works of Mar Aba, printed in Aſſemani Bib. Orient. Tom. III. P. I. p. 75. ſeems unfavourable to this conjecture; for though it is there ſaid that Mar Abba tranſlated the Old Teſtament from Greek into Syriac, and wrote commentaries on ſeveral of the epiſtles, yet no mention is made of a tranſlation from any book of the New Teſtament. On the other hand Aſſeman quotes (Tom. II. p. 412.) a paſſage from an Arabic writer, who ſays that Mar Abba tranſlated both the Old and the New Teſtament. No copies however of this verſion have been hitherto diſcovered, unleſs Scaliger's MS. of the Revelation, publiſhed by de Dieu, be conſidered as a fragment of it.

7. Codex anno 1582, Romæ deſcriptus ab autographo pervetuſto ab ipſo, ut perhibetur, Thoma Heracleenſi exarato anno 622. Ridley de Verſ. Syr. ſect. 12. See alſo Adler's Verſ. Syr. p. 78. who has there printed a ſpecimen of this MS. and adds omnino eundem exhibet con-

contextum qui in editionibus noſtris typis expreſſus legitur.' It follows therefore tht Scaliger's MS. and the Florence MS. contain the text of one and the ſame verſion. But if we go a ſtep further, and conclude from the ſubſcription of the Florence MS. that they contain a part of the Philoxenian verſion, we involve ourſelves in a difficulty, which Adler himſelf has felt, who contends that the ſtyle of the Philoxenian verſion is very different from that of the Revelation in the two above-mentioned manuſcripts. Now all that the ſubſcription of the Florence MS. imports is, that it was copied from an Autograph which Thomas had written with his own hand. This he might have done, though it were not tranſlated by Polycarp, the author of the other books of the Philoxenian verſion; and the ſubſcription, though it mentions the tranſcriber, leaves us wholly in the dark with reſpect to the tranſlator. On the other hand, if the ſubſcription imports that Thomas was not only the tranſcriber, but the tranſlator, it is not extraordinary that the ſtyle of his tranſlation ſhould be different from that of Polycarp; and in that caſe we muſt make a diſtinction between the Philoxenian, and the Heraclean verſion. There is the following paſſage in Pococke's preface to his edition of the four catholic epiſtles, Unum monere liceat Dionyſium quendam (ita ſe vocat) qui commentariis Syris has una cum cæteris canonicis, et Actis Apoſtolorum, necnon Apocalypſi illuſtravit, in præfatione ad ſecundam Petri monere 'Epiſtolam ſecundam Petri non fuiſſe verſam in linguam Syram cum libris, qui diebus antiquis redditi ſunt; ideoque non inveniri, niſi in tranſlatione Thomæ Epiſcopi, qui cognominatus eſt Heracleenſis ſecundum nomen Heracleæ civitatis ſuæ.' But after all the ſubſcription itſelf is extremely ſuſpicious; the autograph, from which the Florence MS. was copied, no longer exiſts, we have no other authority than the bare word of the copyiſt, and his veracity is at leaſt dubious, ſince Ridley's Codex Heracleenſis contains even the four catholic epiſtles which are wanting in the Peſhito, but not the

the Revelation, whence it is reaſonable to conclude that this book was never publiſhed by Thomas of Harkel.

PAGE 54.

8. Profeſſor Adler, on the contrary, in his Verſiones Syriacæ, p. 78. ſays of the printed Syriac verſion of the Revelation, A genio Philoxenianæ verſionis tantum differt, quantum a ſimplice. Accuſativum quidem ut Philoxenus per ܠ præfixum exprimit, ſed tot Græcis verbis civitatem, vel potius peregrinitatem non dedit; voces vel phraſes origine Syriacas Syriace reddidit, nulla ſuperflua explicatione addita, ut cap. i. 8. conf. verſ. Philox. Matth. xxvii. 46. Marc. v. 41. xiv. 36. verba compoſita non expreſſit ut συγκοινωνος, cap. i. 9. ܒܥܠ, conf. Philox. συλλυπημενος, Marc. iii. 5. εκφοβοι, ix. 6. et alia multa, nomine propria more Syrorum non ad Græcorum pronuntiationem ſcripſit, verbo, literis non tam anxie inhæſit quam Philoxenus. Statuimus hanc Apocalypſeos verſionem ab alio quidem quam verſio Syriaca vulgata Evangeliorum factam eſſe, ſed Philoxenum auctorem non agnoſcere.

9. It is to be hoped that the curioſity of the learned will ſhortly be gratified, by the completion of Profeſſor White's edition of the Codex Heracleenſis. It will then appear, whether the Syriac verſion of the four catholic epiſtles wanting in the Peſhito, which was publiſhed by Pococke, from a MS. in the Bodleian library, has the ſame text as the MS. of Ridley.

Since the firſt edition of theſe Notes was printed, Dr. White has publiſhed the Philoxenian verſion of the Acts of the Apoſtles and the Catholic Epiſtles. Another volume containing the Epiſtles of St. Paul is ſhortly expected.

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10. This is a neceſſary conſequence, if the four catholic epiſtles, publiſhed by Pococke, and ſince admitted into the Syriac Teſtament, are no part of the Philoxenian verſion.

11. Dr.

11. Dr. Haſſencamp's Remarks on our author's Introduction to the N. T., which relate only to the latter part of the firſt edition, were publiſhed at Marpurg in 1767, under the following title, Anmerkungen über die letzten Paragraphen des Herrn Hofrath Michaelis Einleitung ins N. T. In the 34th. and 35th. pages, to which our author refers, Dr. Haſſencamp quotes one example from the Syriac works, and five from the Greek works of Ephrem, in which different paſſages are introduced by the Syrian father from the ſecond epiſtle of St. Peter; p. 42. he relates, that in Ephrem's Commentary on Geneſis (Vol. I. p. 136. of his Syriac works) are expreſſions which appear to have been borrowed from the epiſtle of St. Jude, and that in the 3d. vol. of his Greek works the whole epiſtle of St. Jude is inſerted. Now it muſt be obſerved, that the object of Dr. Haſſencamp was merely to ſhew that the four catholic epiſtles, which were not admitted into the Peſhito, were ſtill acknowledged as divine by the Syrian fathers. But the preſent queſtion in our author's Introduction relates to a totally different ſubject, namely, whether a Syriac verſion of theſe four epiſtles exiſted in the time of Ephrem; and this queſtion remains wholly undecided. For though it appears that the Peſhito exiſted in the time of Ephrem; becauſe his Syriac quotations correſpond with it, yet, as no other Syriac quotation has been produced from his works, in which a paſſage from theſe four epiſtles is alleged, than ܐܬܬܪ ܕܐܬܬܪ, 2 Pet. iii. 10. and even this ſhort paſſage differs from the printed text, we can only conclude that he copied not from our preſent verſion, but we are left wholly in the dark, whether in quoting he tranſlated for himſelf, or copied from ſome verſion already made. The Greek quotations decide nothing in the preſent queſtion, for they ſhew only that the original was known to Ephrem. See Aſſemani Bibl. Orient. Tom. I. p. 44.

12. This inference is wholly ungrounded, for the exiſtence of a Syriac verſion of the four catholic epiſtles is by no means neceſſary to procure them the title η γραφη.

The

The paſſage in the Greek works of Ephrem, to which our author refers in the note, (where it muſt be obſerved that he means the Roman, not the Oxford edition) is, λεγει γαρ η γραφη, μειζονα τουτε ουκ εχω χαραν, ινα ακουω τα εμα τεκνα περιπατουντα εν αληθειᾳ, where Ephrem quotes the fourth verſe of the third epiſtle of St. John, which agrees with our printed text of the Greek Teſtament, except that the latter, inſtead of μειζονα τουτε has μειζοτεραν τουτων. It follows therefore, that the Syrian father acknowledged the third epiſtle of St. John to be a part of holy ſcripture: but for the inference, that this epiſtle was already tranſlated into Syriac, there ſeems to be no foundation, unleſs it could be ſhewn that Ephrem was unable to quote from the original; the contrary of which is known to be true. If it be argued, that an epiſtle, dignified by a Syrian father with the title η γραφη, though not admitted into the canon of that church, would hardly have remained untranſlated till the end of the fourth century, it may be anſwered, that no one will deny its poſſibility, or even probability, but evidence muſt be produced before it can be aſſerted as a fact.

13. By Philoxenian, our author here means the common printed text of the Revelation, but it appears from Note 8, that it is at leaſt a matter of doubt whether this title can with propriety be applied to it.

14. ܡܐܡܪܐ ſignifies 'ſermo, oratio,' without any reference to metre. But Aſſeman, in his Bibl. Orient. Tom. I. p. 59. ſpeaking of the compoſitions of Ephrem, quotes an Arabic paſſage relative to this ſubject, in which the correſpondent word ميامر is uſed, and which he tranſlates 'carmina.'

15. Dr. Haſſencamp has here again, in his Remarks, p. 7—11. quoted from the works of Ephrem paſſages relative to the Book of Revelation, with the ſame view as he had quoted paſſages relating to the four catholic epiſtles: but he draws no inference whatſoever with reſpect to the exiſtence of a Syriac verſion of the Revelation in the time of Ephrem, nor from theſe premiſes

alone can any ſuch inference be deduced. For it appears only that Ephrem was acquainted with the book of Revelation, not that he had a Syriac verſion before his eyes; and the ſame remarks, which were made in Note 11, are applicable in the preſent inſtance. The oldeſt writer, of whom it can be poſitively affirmed that he quoted from a Syriac verſion of the Revelation, is Jacob of Edeſſa, whoſe quotation will be examined at large at the end of this ſection; but how many years it was written before his time, we have at preſent not ſufficient data to determine. Perhaps if the Syriac works of Ephrem were examined with more attention, ſome light might be thrown on a ſubject, which is now obſcure.

PAGE 56.

16. This quotation begins in the middle of the third verſe, ends before the cloſe of the ſixth, and only the latter half of the fourth verſe is quoted. I have copied, not from the tranſcript in our author's Introduction, in which are ſeveral errata, but from the Syriac works of Ephrem, and the original edition of de Dieu. The letters, which are printed with the Syriac text in reference to the notes, are placed at the end of each word to be noted, but in our author's German edition the marks of reference are placed in ſome caſes before, in others after the word to be noted, which creates no ſmall confuſion. It is neceſſary to obſerve, that our author, in comparing the quotation of Jacob with the text of the ſame paſſage as it ſtands in the edition of de Dieu, preſuppoſes throughout, that the latter is a part of the Philoxenian verſion, and this very hypotheſis has led him to the ſuppoſed diſcovery of what he calls Philoxenian preciſion in ſome caſes, where no ſuch preciſion is viſible. Thoſe who adopt a different hypotheſis, muſt for the term 'Philoxenian preciſion,' ſubſtitute 'preciſion of the author of the verſion publiſhed by de Dieu;' but it muſt be at the ſame time remarked, that Profeſſor Adler, in his Verſiones Syriacæ, p. 79. abſolutely denies that the ſame anxious exactneſs, which the author of the

Philoxenian verſion betrays, is viſible, at leaſt in ſo high a degree, in the Syriac printed text of the Revelation.

17. In the ſixth verſe Lomad is likewiſe prefixed to ܠܥܡܐ in the quotation of Jacob, it is therefore no diſtinguiſhing mark of the verſion publiſhed by de Dieu. But it does not appear to be an inſtance of preciſion, ſince ܠܥܡܐ correſponds more preciſely to the Greek, than ܠܥܡܗ, though Lomad is frequently uſed in the Philoxenian verſion, as well as in the verſion of the Revelation, to denote the accuſative. With reſpect to ܟܠܡܐ 'omnino,' which our author ſays is added paraphraſtically, though it is difficult to comprehend in what the paraphraſe conſiſts, it is neceſſary to obſerve, that not only this word, but likewiſe the words ܒܝܕ ܒܝܕ, are peculiar to the quotation of Jacob, at leaſt in this particular poſition, though our author has inſerted them in the ſame part of the paſſage quoted from de Dieu. But I have omitted them in the copy of the printed text, as making no part of the third verſe, for they are found in that part of the fourth verſe, which is here not quoted, and are the tranſlation of κεχρυσωμενη χρυσῳ. It ſeems then, that Jacob quoted from memory, as he has inſerted in the third verſe, a phraſe which belongs to the fourth; and this very circumſtance is favourable to Storr's hypotheſis, though the learned critic has not obſerved it himſelf.

18. It is true that καθημαι is tranſlated by ܝܬܒ 'equitavit' in the old Syriac verſion, John xii. 15. but ver. 14. καθιζω is tranſlated by ܝܬܒ, the very word, which is uſed in the printed text of the Revelation, and which our author cenſures as not being ſo good a tranſlation as the word uſed by Jacob.

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19. 'Inter oculos' is in Syriac ܒܝܢ ܥܝܢܐ, and ܥܝܢܐ ܒܝܢ ſignifies rather 'domicilium oculorum,' though ܥܝܢܐ is frequently written contracted ܥܝ̈ܢ, as Gen. i. 4.

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20. But if Jacob quoted from memory, as appears from Note 17, a perfect coincidence is not to be expected; and the foregoing inquiry leaves the question undecided.

21. It is true that these words are in the text of de Dieu, but they are not in the position which corresponds to their place in the quotation of Jacob, who has them in the third verse, whereas in the text of de Dieu they are in that part of the fourth verse, which is not quoted here. Our author has inserted them in the third verse, but as this is not warranted by the text of de Dieu, I have omitted them.

SECT. XI.

PAGE 58.

1. Chorepiscopus, της χωρας επισκοπος. See Mosheim de rebus Christianorum ante Constantinum M. p. 137.

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2. To prevent mistakes, it is necessary to observe that Ridley received from Amida, or as it is at present called Diarbekr, four manuscripts, the second and third of which, according to his arrangement, are copies of the Syriac New Testament. His Codex 2, or Codex Heracleensis, contains the Philoxenian version throughout, and is that which was collated by Wetstein, and published by White. His Codex 3, or Codex Barsalibæi, has the text of the Philoxenian version in the Gospels, though with additions not found in the original Philoxenian: but in the Acts of the Apostles, and in the epistles, it has the text of the Peshito. This is what our author means by Ridley's second manuscript.

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3. An extract from this part of our author's Or. Bibl. is unneceſſary, becauſe he himſelf has given it at the end of this ſection. But as he has not quoted all the examples, they will be ſupplied occaſionally in theſe notes.

4. Profeſſor Adler's deſcription of the Roman manuſcripts of the Philoxenian verſion may be ſeen in his Verſiones Syriacæ, p. 59—74.

5. The only copy of the Syriac ſubſcription to the Philoxenian verſion, which had been at that time publiſhed, was in Aſſemani Bibl. Orient. Tom. II. p. 93. and in the third plate, annexed to p. 541. of the firſt part of Blanchini Evangeliarium quadruplex, where a fac ſimile is given of this ſubſcription as written in the Codex Angelicus, though a Latin tranſlation of the ſubſcription of the Florence MS. had been publiſhed by Le Long in his Bibl. ſacra. That the Latin tranſlations, which had been publiſhed by Aſſeman, Wetſtein and Storr, differed from each other, is by no means extraordinary, ſince they tranſlated from the ſubſcriptions of different MSS. in which the Syriac text itſelf varies; Aſſeman from the Codex Angelicus (Bibl. Or. Tom. II. p. 95.) Wetſtein from the Codex Heracleenſis (Prol. p. 112.) and Storr from the Codex Pariſinus (De Verſ. Syr. p. 44.) The Syriac text of the firſt and third of theſe MSS. as alſo of the Codex Aſſemanianus 1, is printed in Adler's Verſiones Syriacæ, p. 45—47. that of the ſecond is here printed by our author from the Oxford edition. He has annexed to it a German tranſlation, but I have ſubſtituted Wetſtein's Latin tranſlation, becauſe the latter, if we except a ſingle word, which is not warranted by the original, and which I have therefore omitted, adheres more cloſely to the Syriac than our author's German tranſlation. I have likewiſe inſerted the tranſlation of ..., and of the laſt clauſe, which Wetſtein had omitted as having no immediate reference to the hiſtory of the Philoxenian verſion. But there is one expreſſion

in the laſt part of the ſubſcription, which I own I do not underſtand, namely ܫܢܐ ܫܒܥ ܬܫܥ ܡܐ ܘܥܣܪ, which Wetſtein tranſlates, 'anno noningenteſimo viceſimo ſeptimo,' and in this tranſlation he is followed both by Dr. White and our author. Now whether ܫܒܥ is an erratum in White's edition, or not, I will not pretend to determine; but inſtead of this word, other MSS. of the Philoxenian verſion have ܫܒܥ ܕܠܝܬ, which is literally 'noningenteſimus viceſimus ſeptimus.' See Adler's Verſ. Syr. p. 46. It is probably however *not* an erratum, as it ſignifies in numerals the ſame thing, namely 927.

6. A deſcription of theſe three manuſcripts is given by Adler, who calls them Codd. Aſſemaniani, 1, 2, 3. in his Verſiones Syriacæ, p. 63, 64. 76. Of the ſecond he ſays, Omnibus, quos laudavi, codicibus præſtat codex Evangeliorum Aſſemanianus 2. But of the third, he ſays that they are miſtaken, who ſuppoſe it to be Philoxenian, for it contains the text of the Peſhito, and the error has been occaſioned by the abſurdity of the tranſcriber, who has annexed to the old Syriac verſion the ſubſcription of the new, which he has at the ſame time ſtrangely altered and perverted. To prevent miſtakes, it may not be improper to add, that in ſeveral diſſertations on the Philoxenian verſion, in that for inſtance written by Profeſſor Storr, and publiſhed in the ſeventh volume of the Repertorium, the very beſt which has hitherto appeared, theſe three MSS. are quoted by the title Codices xi. xiv, xv. becauſe they were thus noted in the library of Joſeph Simon Aſſeman, who bequeathed them to Evodius Aſſeman, as appears from the account communicated to White, p. 641. 645. 648. of his edition of the Philoxenian verſion. But by Evodius Aſſeman they muſt again have been differently numbered, for Adler, who examined them in his library, ſays of the firſt, 'adſervabatur inter codices Syriacos Aſſemanianos numero ix.' of the ſecond, 'numero x.' unleſs we ſuppoſe that there is an erratum in one of the two accounts. Where they

they have been depoſited ſince the death of Evodius Aſſemani is unknown.

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7. For that reaſon Adler, p. 47. ſuſpects them to be ſpurious. It may be likewiſe remarked as a peculiarity in the Codex Angelicus, which our author has not noted, that the date 819. of Alexander is there omitted.

8. Profeſſor Storr conjectures (Repertorium, Vol. VII. p. 14.) that the genuine reading is 'duo exemplaria Græca,' as found in the Cod. Ridl. Par. and Aſſeman. 1. that 'tria' was noted in the margin of the ſubſcription in the Aſſeman, 1. by ſome critic, who had obſerved the following note in the Phil. verſ. Matth. xxviii 5. relative to the word Nazarene. 'In tribus exemplaribus Græcis et uno Syriaco, antiquo illo, non inventum eſt nomen Nazarenum,' (p. 154. of White's edition) and that hence, in later tranſcripts, 'tria' was inſerted in the text of the ſubſcription, as in the Codd. Angel. Aſſeman. 2, 3.

9. The firſt explanation of Aſſeman ſeems to be the beſt, for according to the latter, there is not only a tautology, but a very forced conſtruction.

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10. The Paris MS. has ﻝﺍﺪ, but Adler, p. 48. ſays of this whole paſſage, 'Hæc verba additamenta eſſe quis non ſentit?'

11. This conjecture is founded on the following paſſage in the deſcription communicated to White by Evodius Aſſeman, (p. 647.) 'Ad calcem evangelii S. Johannis calligraphus deſcribit epigraphen Thomæ Heracleenſis, quam in præcedenti codice retuli.' But as the word ﻝﺍﺪ is in ſome MSS. retained, in others omitted, this general aſſertion of Aſſeman, that the two MSS. have the ſame ſubſcription, leads to no poſitive concluſion, with reſpect to the word ﻝﺍﺪ in particular. Unfortunately we are deprived of the means of determining the queſtion, for ſince the time that Aſſeman wrote this

letter; not only the ſubſcription, but the latter part of St. John's Goſpel, from chap. xviii. to the end, has either been ſtolen from this MS. or by ſome accident has been loſt. See Adler's Verſ. Syr. p. 65.

12. I have here taken the liberty, for our author's German tranſlation, and a part of the Syriac text, which he has ſo intermixed with the tranſlation as to create confuſion, to ſubſtitute the Latin verſion of Evodius Aſſeman, printed in White's edition of the Philoxenian verſion, p. 649. The laſt part of the ſubſcription, which was not communicated by Aſſeman, may be ſeen in Adler's Verſ. Syr. p. 77.

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13. This remark implies that the edition of Thomas, and that of the year 616, were two different editions, the improbability of which will appear from Note 23.

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14. For an account of theſe marginal readings, ſee Storr de Verſ. Syriacis, ſect. 25. 28. and Adler's Verſiones Syriacæ, p. 79. Whether all the marginal notes proceeded from Thomas, or whether many of them are not to be aſcribed to a later critic, or critics, is a ſubject, on which the learned are ſtill divided. The uſe of the obeli and aſteriſks, which Thomas appears to have adopted from Origen's Hexapla, is deſcribed in White's Preface to the Philoxenian verſion, § 6. This learned writer is of opinion, that they were deſigned to ſhew the difference between the Philoxenian text and the Greek MSS. with which it was collated. Wetſtein and Storr, on the contrary, ſuppoſe that they were intended to point out the difference between the new and the old Syriac verſions. All three agree in the opinion, that the readings in the text, marked with aſteriſks, were taken from Greek MSS., but to this Profeſſor Adler objects, (Bibliſch-critiſche Reiſe, p. 107.) and relates that readings are very frequently marked with aſteriſks, where it is expreſsly ſaid that they are not in Greek MSS. He adds,

adds, that they are uſed in ſo indiſcriminate a manner, as to make it difficult to determine their real deſign. At preſent however (in 1801) the reader may conſult Dr. White's Præmonitio de aſteriſcis et obelis in codice Ridleiano uſurpatis, which is prefixed to his edition of the Philoxenian verſion of the Acts and the Catholic Epiſtles.

15. This Syriac word our author, with Wetſtein, and moſt other German writers, expreſſes in European characters by Charkel, becauſe ch in German, has nearly the ſame guttural ſound as ح in Syriac. Ridley has imitated Wetſtein, as being unacquainted with the German pronunciation, but as ch, when pronounced by an Engliſhman, has not the leaſt ſimilarity to the Syriac Heth, which the Germans expreſs by Cheth, I have written the word Harkel, in the ſame manner as Aſſeman has followed the Italian orthography, and written it Harchel. The Latin word adopted by Aſſeman, and received by ſubſequent Latin writers to expreſs the Syriac ܗܪܟܠ, by no means correſponds to the Syriac name, which ought to be expreſſed in Latin by Harcelea, and the adjective ſhould be written not Heracleenſis, but Harcelenſis, or contracted Harclenſis, as Adler has written it. Beſides, the word Heraclea is attended with this very material inconvenience, that moſt readers are led by it into the error of ſuppoſing it to be a city called by the Greeks Ηρακλεια, whereas it was a paltry town or village in the Eaſt, of which the Greeks had no knowledge.

16. See Aſſemani Bibl. Orient. Tom. II. p. 91. Not. 1.

17. This word is written in Syriac ܗܘܕܝܣ, Aſſemani Bibl. Orient. Tom. II. p. 92. but he ſays, p. 91. Syris hodie هوديس et حدعص appellatur.

18. For that very reaſon he cannot have been the new editor of the Philoxenian verſion, ſince a contemporary of Philoxenus would hardly have undertaken a new edition of a verſion juſt publiſhed.

19. That

19. That Aſſeman had really hiſtorical evidence on his ſide, appears from the following paſſage of Bar Hebræus, quoted in Bibl. Orient. Tom. II, p. 334. Sub hæc tempora (ſcil. anno Græcorum 927, vel Chriſti 616) Thomas Heracleenſis cœnobii Taril monachus, qui a puero in Kenſerinenſi monaſterio literis Græcis excultus poſtea Mabugi epiſcopus fuit, exagitatus autem a Domitio Melitenſi in Ægyptum profectus eſt, habitavitque in Anton Alexandriæ, in ſacro Antoniarum monaſterio, ubi memorabili diligentia ſacrum Evangeliorum codicem, et reliquos Novi Teſtamenti libros admodum exacta et accurata emendatione reſtituit, poſt primam verſionem Philoxeni Mabugenſis ſtudio elaboratam. This account of Bar Hebræus, who was undoubtedly the very beſt hiſtorian the Syrians ever had, agrees ſo exactly with the ſubſcription of the Philoxenian verſion in the copies now extant, that there ſeems no longer room for doubt. To the teſtimony of Bar Hebræus, may be added the evidence of an anonymous Syriac writer, quoted by Aſſeman in his Bibl. Orient. Tom. II. p. 90, 91. who confounds indeed, in his relation, the cities of Germanicia and Mabug, but expreſsly aſſerts that the Thomas of Harkel, who corrected and publiſhed the Philoxenian verſion, lived in a century ſubſequent to the age of Philoxenus. We muſt conclude therefore, that the biſhop of the name of Thomas, who was alive in the year 533, and died at Samoſata, had no connexion whatſoever with the new edition of the Philoxenian verſion.

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20. For the ſake of perſpicuity, it is neceſſary to tranſcribe the whole paſſage which Aſſeman has quoted from Bar Hebræus. Atque hi characteres ſunt ætatis Thomæ Heracleenſis, qui primam Novi Teſtamenti verſionem a Mar Philoxeno Mabugenſi elaboratam emendavit. Verum annus quo Aba ordinatus eſt, nimirum ſub Choſroe Anuſcervano octo ſupra ſeptuaginta annis præcedit eum, quo Biblia in Anton Alexandriæ a Thoma emendata

ſunt,

ſunt, videlicet Græcorum nongenteſimum vigeſimum ſeptimum. Alius igitur fortaſſe extitit Thomas doctor, ante Thomam Heracleenſem. Aſſemani Bibl. Orient. Tom. II. p. 411. This account again confirms what was related in the preceding note, and there is no contradiction or difficulty whatſoever. For it is evident that Mar Aba was not a contemporary of Thomas of Harkel, and it is the more extraordinary that our author ſhould confound the preceptor of Mar Aba with the editor of the Philoxenian verſion, as the former is expreſsly called, in the page above quoted, Thomas quidam Jacobita.

21. Here our author ſeems to have miſunderſtood Profeſſor Storr, for though this learned writer is of opinion that not all the marginal readings are to be aſcribed to Thomas of Harkel, yet he aſſumes not two different editions, one by Thomas, another in 616, for he maintains that they are one and the ſame. Hanc verſionem Syriacam ſæculo ſexto factam, et *jequenti* a Thoma Heracleenſi cum codicibus Græcis comparatam, &c.

Storr de verſ. Syr. ſect. 22.

22. See Wetſtein's Prolegomena, p. 113.

23. It appears from the foregoing deſcription, that our author aſſumes four editions of the Philoxenian verſion. 1. The original edition of the verſion made by Polycarp, under the patronage of Philoxenus in the year 508. 2. The edition by Thomas of Harkel, who collated it with Greek manuſcripts at Alexandria. 3. The edition of 616, likewiſe at Alexandria, of which the editor is not mentioned. 4. The edition of Barſalibæus in the twelfth century.

Other critics on the contrary contend, that what are here called the 2d. and 3d. editions, are in fact one and the ſame. The queſtion may be beſt determined by a proper explanation of the above-quoted ſubſcription to this verſion. The firſt edition is clearly diſtinguiſhed from the ſecond by the words, 'Collatus fuit poſtea a me Thoma.' The third likewiſe ſeems to be diſtinguiſhed from the ſecond by the words, 'Iterum ſcriptus eſt et collatus in loco dicto anno 927 Alexandri (616 Chriſti).'

But

But as no date is annexed to the ſecond part of the ſubſcription, in which mention is made of the collation of Thomas, it is poſſible, and even probable, that the date 616 refers not only to the time, in which the tranſcripts were taken, but likewiſe to the time, in which the editor Thomas lived. This conjecture derives additional force from the circumſtance, that the tranſcripts were made at Alexandria, where the Syriac language was unknown, and where copies would not have been taken of the Syriac verſion, but on ſome ſuch extraordinary occaſion as that of the reſidence of Thomas of Harkel in that city, with a view of collating Greek manuſcripts. Inſtead, therefore, of tranſlating the word ܬܘܒ by 'iterum,' the whole ſubſcription would become intelligible if we tranſlated it by 'porro;' and it is certainly capable of this ſenſe, becauſe the correſpondent Chaldee word תוב, ſignifies not only iterum, but amplius, and ulterius. A word expreſſive of porro, has a very proper reference to ܩܕܡܝܬ 'primum,' in the firſt part of the ſubſcription, which applies to the original tranſlator, and to ܒܬܪܝܬ 'poſtea,' in the ſecond, which relates to the new editor Thomas, whereas if ܬܘܒ be ſuppoſed to refer to a third editor, and be explained 'iterum,' or 'ſecunda vice,' it ſeems to involve a contradiction. But, ſetting this argument aſide, it cannot be denied that the words ܬܘܒ ܐܬܟܬܒ admit at leaſt the ſenſe of 'porro ſcriptus eſt,' and in that ſenſe they will have reference not to a new editor, but to the tranſcriber who was charged with taking copies of the edition of Thomas; and 'collatus eſt,' which is not followed by 'exemplaribus Græcis,' as in the ſecond part of the ſubſcription, can have no reference to a new collation, but relates merely to the compariſon of each copy, which the tranſcriber had taken, with the original delivered to him by the editor, in order to correct the errata. That this explanation is agreeable to the truth, is probable, becauſe it removes every difficulty: but the following conſiderations put the matter out of doubt. In the ſentence immediately following the date 616, the writer ſpeaks in the firſt perſon, 'quantam

tam moleſtiam habuerim :' he ſpeaks alſo in the firſt perſon in the ſecond part, ' collatus eſt a me Thoma,' whereas the account given in the firſt part, relative to the original tranſlator, is delivered in the third perſon. It neceſſarily follows therefore, that ' collatus eſt a me Thoma,' and ' quantam moleſtiam habuerim,' refer to one and the ſame perſon, and that the whole ſubſcription was written by Thomas himſelf: for had it been compoſed by a later editor, he would have uſed the third perſon in ſpeaking of Thomas, as well as in ſpeaking of Philoxenus. If it be ſtill objected, that the whole may be a compoſition of two different ſubſcriptions, that of Thomas ending with the words ' monaſterio ſancto Antoniano,' and that of the new editor beginning with ' Porro ſcriptus eſt et collatus,' we may reply, 1. That a new editor would have mentioned his own name, which he could have done, if really an editor, with the ſame propriety as Thomas. 2. That he would probably have retained the whole of the ſubſcription written by the former editor. But the third part of the ſubſcription contains no new name, and the ſubſcription written by Thomas could hardly have ended with ' monaſterio ſancto Antoniano,' for in that caſe there would have failed, what was ſeldom omitted in ſubſcriptions of this kind, both the date and the uſual benediction.

It ſeems then that there are only two editions of the Philoxenian verſion. 1. The original tranſlation as it proceeded from the hands of Polycarp in the year 508. 2. As reviſed, corrected, and re-publiſhed at Alexandria by Thomas of Harkel in 616. The ſingle copy of the four Goſpels, with the alterations of Barſalibæus in the twelfth century, is hardly entitled to the name of a new edition. All the manuſcripts, which have the above-mentioned ſubſcription, belong of courſe to the ſecond edition; but as the Codex Florentinus, deſcribed by Adler in his Verſ. Syriacæ, p. 52—55. has neither this ſubſcription, nor the marginal readings, it is perhaps a copy of the firſt edition. It may be likewiſe remarked, as Adler ſays of this manuſcript ' contextus ab Harclen-

recenſione parum differre videtur,' that Thomas of Harkel acted probably in his edition of the new Syriac verſion, as Grieſbach has done in his edition of the Greek Teſtament, altering the text in thoſe caſes only where it was manifeſtly erroneous, and referring the other readings to the margin.

A catalogue of manuſcripts of the Philoxenian verſion is given by Ridley, De verſ. Syr. ſect. 12. and he has deſcribed his own manuſcripts ſect. 13. Storr has deſcribed the Paris manuſcript in his Diſſertation de verſ. Syr. ſect. 23—29. and the Bodleian manuſcript ſect. 30—32. It is deſcribed alſo in Uri's Catalogue, N°. 16. among the Syriac manuſcripts. A very accurate and critical deſcription of Italian, and other manuſcripts of this verſion, is given by Adler in his Verſiones Syriacæ, p. 52—79. who has at the ſame time corrected ſeveral miſtakes in Ridley's catalogue. Profeſſor Paulus likewiſe publiſhed at Helmſtadt, in 1788, a ſmall pamphlet, entitled, Accuratior manuſcriptorum, quibus verſio N.T. Philoxeniana continetur, catalogus, cum quibuſdam ad viros eruditos quæſtionibus. But though every one muſt be curious to read what is written by ſo learned an author, the pamphlet is ſo ſcarce, that it is at preſent not to be procured. Laſtly, it may be obſerved, that ſince Ridley's Codex Heracleenſis contains the text of the Philoxenian verſion, in the Acts and in the Epiſtles, as well as in the Goſpels. it is the only known manuſcript which contains the whole of this verſion, not excepting the celebrated Codex Angelicus. See Adler's Verſ. Syr. p. 74.

24. Our author here alludes to Storr's Diſſertatio de verſionibus Syriacis, publiſhed in 1772, in which is a particular chapter De verſionis indole, p. 81—100. but it is extraordinary that he makes no mention of the very beſt critical deſcription that has been hitherto given of the Philoxenian verſion, likewiſe written by Profeſſor Storr, and publiſhed in 1780, in the ſeventh volume of the Repertorium.

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25. See the Notes to ſect. 6. particularly Note 12.

26. Our author has here given the ſame examples as in his Introduction, with the addition of two others, λεπτα, Mark xii. 42. and κεραμιον, Mark xiv. 13. which the author of the Philoxenian verſion has retained, and written in Syriac characters.

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27. Here again are given the ſame examples, to which are added ſome other inſtances of this ridiculous mode of tranſlating, for inſtance συλλυπηθεις, Mark iii. 5. by إصبم صحم ' ſimul et contriſtatus,' in order to expreſs the Greek συν, and εκφοβοι, Mark ix. 6 by صحم ' e timore,' in order to expreſs the Greek εκ.

28. An example of this kind, which our author gives in his Orient. Bibl. is Φαρες, which in one inſtance is written ܦܪܨ, according to the Oriental orthography, in another ܦܪܨ, in imitation of the Greek.

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29. Literally ' in loco loco,' that is ' in ſingulis locis.'

30. Namely, with the Codex Alexandrinus, Mark v. 7. 11. with the Codex Collegii Novi, ch. v. 15. with the Montfortianus, ch. i. 31. the Pariſinus ſextus, ch. viii. 17. and Stephani octavus, ch. vi. 24. xiv. 43.

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31. Our author ſhould rather have ſaid in all the manuſcripts of the Philoxenian verſion at preſent known, except the Codex Barſalibæi, and the Codex Pariſinus, in which laſt MS. it is not in the text, but only in the margin. (Storr de verſ. Syr. p. 55.) Whether the Codex Barſalibæi has it in the text, or in the margin, Dr. Ridley has not related. Aſſeman, in his catalogue of the Medicean library publiſhed at Florence in 1752, had aſſerted that the paſſage was contained in the Codex Florentinus, but Adler, who has careſully examined this MS.

MS. says in his Vers. Syr. p. 55. Deest certe et in nostro, et omnibus quos vidi utriusque versionis Syriacæ exemplis.

32. Storr says only *paullo* aliter, quam versionis exemplar Usserianum, e quo locus venit in editiones plures. And this trifling difference is such as to leave no room for doubt that the translation of this passage, as it stood in A Usher's MS. whether in the margin or in the text, was the very same version, as is found in the margin of the Paris manuscript. This appears from Note 41 to the second section of this chapter.

33. That is, the Codex Heracleensis.

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34. The Codex Barsalibæi.

35. Because the word would then be in statu emphatico, and could have no reference, to ⟨ in which case the passage of the Philoxenian version would literally express μυστηριον ευσεβειας, θεος ος εφανερωθη εν σαρκι.

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36. See Note 13. to Chap. vi. sect. 8. Also Adler's Vers. Syr. p. 64, 65.

37. In addition to those selected by Wetstein, a very complete collection of the various readings of the Philoxenian version of the four Gospels, in reference to the Greek text, has been communicated by Professor Storr in the tenth volume of the Repertorium, p. 1—58. And in the seventh volume of the Repertorium, p. 3—5. 27—38. 51. 75. he has corrected the mistakes, which had been made by Wetstein. Of the marginal readings Professor Adler has given a very accurate collation in his Vers. Syr. p. 79—134; of which he says quantum pretium hisce variis lectionibus e codicibus collectis, qui septimo sæculo præstantiores jam haberentur, tribuendum sit quisque facile judicabit.

SECT.

SECT. XII.

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1. The only tranſlation hitherto diſcovered of Mar Abba, or Paul the monk, is the ſtory of the adultereſs in the Cod. Barſalibæi and Codex Pariſinus. An Arabic writer, quoted by Aſſeman in his Orient. Bibl. Tom. II. p. 412. relates that Mar Abba tranſlated into Syriac both the Old and New Teſtament, but no copies of this verſion are at preſent known. With reſpect to Paul the monk, it is difficult to determine who he was, or whether he tranſlated more, than the above-mentioned paſſage in the Paris manuſcript. Aſſeman, though he has a long liſt of Biſhops of the name of Paul, mentions only three monks of that name (Tom. III. P. I. p. 286. 489. 498.), but no tranſlation is aſcribed to any one of them, nor even to any Biſhop of that name, except to Paul of Tela. If we ſuppoſe theſe two perſons to be one and the ſame, the ſtory of the adultereſs muſt be the only part of the New Teſtament which he tranſlated, for Bar Hebræus aſcribes to Paul of Tela a tranſlation only of the Old. See Aſſemani Bibl. Orient. Tom. II. p. 48. After all, the tradition recorded in the Paris MS., which aſcribes the tranſlation of John viii. 1—11. to Paul, is probably falſe, if it be true that Mar Abba tranſlated the paſſage in the Codex Barſalibæi, for both MSS. have the text of one and the ſame tranſlation. See Note 41 to ſect. 2.

2. The Horreum myſteriorum of Bar Hebræus has never been publiſhed, and the only few extracts which we have of this celebrated, and, as is ſaid, valuable work, are thoſe which have been given by Aſſeman in his Bibliotheca Orientalis.

3. It is well known that the reading of the printed Syriac text Acts xx. 28. is eccleſiam Chriſti, but in the Codex Syriacus Vaticanus 21, Adler found the reading eccleſiam Dei. See his Verſiones Syriacæ, p. 17.

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4. Aſſeman, in his Bibl. Orient. Tom. II. p. 283, ſays, 'Præterea duæ aliæ Syriacæ, præter ſimplicem cui preſſe inhæret, verſiones identidem (ſcil. in Horreo myſteriorum) citantur, nimirum Heracleenſis et Karkaphenſis, hoc eſt Montana, qua videlicet incolæ montium utuntur.' Now as the words Heracleenſis and Karkaphenſis are immediately preceded by 'præter ſimplicem,' it ſeems from this deſcription that the Karkaphenſis was a verſion as diſtinct from the ſimplex, as the Heracleenſis. But ſeveral critics have ſuppoſed it to be only a particular edition of the Peſhito, or even nothing more than the name of ſome celebrated MS. of that verſion, becauſe our author aſſerts that the Karkaphenſis was uſed by the Neſtorians, who are known to have adhered to the Peſhito. But this aſſertion is grounded on no authority, for Aſſeman, Tom. III. P. II. p. 379. where he ſpeaks of the Eaſtern Neſtorians, makes no mention of the Karkaphenſis, and, Tom. II. p. 283. where he ſpeaks of the Karkaphenſis, he ſays only that it was uſed by the inhabitants of the mountains, without determining to what party they belonged. It is true that in the ſentence immediately following that, which is quoted at the beginning of this note, he ſpeaks of the variæ lectiones Neſtorianorum, but this ſentence he introduces by the word Demum, which excludes all connection between them and the Karkaphenſis. The preceding ſuppoſition is confirmed by an obſervation, for which I am indebted to Profeſſor Paulus, that in Aſſemani Bibl. Orient. T. II. p. 500. is deſcribed a Chaldee MS. with the following title, Onomaſticon; ſeu Lectiones Vet. et Nov. Teſtamenti juxta traditionem Karkaphitarum, hoc eſt Syrorum in montanis habitantium. Profeſſor Adler, on the contrary, contends that the Karkaphenſis, or as ſome write it Carcuſenſis, is not a diſtinct verſion from the verſio ſimplex. The queſtion can never be decided with any certainty, till the extracts are collated, which Bar Hebræus has given of this verſion in his Horreum Myſteriorum: a work

work which was never printed, but it is preſerved in manuſcript in the Mediceaan library, and deſcribed in the catalogue of Evodius Aſſeman. There is alſo a MS. in the Bodleian library containing the Syriac works of Bar Hebræus, noted Codex 6. among Huntingdon's manuſcripts, and deſcribed T. I. p. 279, N°. 5752 of the Catalogi MStorum Angliæ et Hiberniæ in unum collecti. It is alſo deſcribed in Uri's Catalogue N°. XXV. among the Syriac manuſcripts.

5. Profeſſor Adler's Biblical and critical journey to Rome, or, according to the German title, Bibliſch critiſche Reiſe nach Rom, was publiſhed at Altona in 1783. But he has given the moſt complete deſcription of this MS. in his Verſiones Syriacæ p. 137—202, publiſhed at Copenhagen in 1789. The eighth copper-plate annexed to this important work contains a fac ſimile of the characters of the MS. being a copy of Mat. xxvii. 12—22. As the deſcription is given in Latin, and therefore intelligible to every reader, an abſtract may appear unneceſſary, but as the MS. is of great importance, contains a verſion hitherto unknown, and this treatiſe, which is the only one where an account of it is to be found, may be difficult to be procured in England, I will extract the few following particulars in addition to what is mentioned by our author, who publiſhed the fourth edition of his Introduction before Adler's Verſiones Syriacæ appeared, and who therefore could communicate no more, than what he had received in letters from Adler, during his reſidence in Rome.

The manuſcript is written on thick vellum, conſiſts of 196 leaves of the quarto ſize, and each page is divided into two columns. It appears from the ſubſcription that the tranſcript was taken in a monaſtery at Antioch in the year 1030. Its characters approach more nearly to the Hebrew than the ancient Syriac, in Dolath the point is omitted which diſtinguiſhes it from Riſh, and the letters F and P, both of which are expreſſed in the common Syriac Alphabet by ﻑ, are here denoted by two ſeparate characters. In confirmation of the opinion that the dia-

lect, in which it is written, was that ſpoken in Jeruſalem. Adler produces a variety of Greek words adopted in this verſion, many of which are uſed indeed in the Philoxenian, but moſt of which are found in the writings of the Talmudiſts, and in the Talmud of Jeruſalem. He likewiſe gives an alphabetical liſt of Oriental words, that are peculiar to the Jeruſalem dialect. In addition to the remark which our author has made that the ſtatus emphaticus is expreſſed not by ʾ as in common Syriac, but by ʿ, and that the 3d. perſ. of the future is denoted not by Nun but by Jod, characteriſtic marks which diſtinguiſh the Eaſt from the Weſt Aramæan dialect, may be added that the pronoun of the third perſon affixed to plural nouns is not ܗܘܢ as in the common Syriac or Weſt Aramæan, but generally ܘ. Various exceptions however muſt be made, which Adler aſcribes to the negligence of the tranſcriber, p. 147. mox Syriacæ orthographiæ vel grammaticæ adhæret, mox in alia omnia abit; cui amanuenſis inconſtantiæ vel negligentiæ illud etiam tribuo, quod prima perſonæ futuri interdum Jud, vel Nun præformativum habeat, quod ab omnibus orientalium linguis prorſus alienum eſt. After having given a ſpecimen of this MS. taken from Matth. xxvii. 3—32. he obſerves, ſatis conſtat ex his ſpeciminibus dialectum eſſe incultam et inconcinnam Chaldaicæ, ſimiliorem quam Syriacæ; orthographiam autem vagam, inconſtantem arbitrariam, et ab imperito librario reſcribendo et corrigendo denuo impeditam. He then gives a long and accurate collation of the readings of this verſion with thoſe of the moſt ancient and beſt Greek MSS. the reſult of which inquiry with reſpect to the Cambridge and Vatican MSS. is the following, Itaque inter CLXV. variétates undecies ſequitur verſio Hieroſolymitana ſolum codicem D, eundemque, uno alterove alio accedente quatuordecies, vel plurimis affinibus Cantabrigienſi ſuffragantibus quinquagies quater. Summa LXXIX. Vaticano autem calculum addit ſoli ter, et, aliis variorum ordinum libris concinentibus, bis et octogies. Summa LXXXV. The ſtory of the adultereſs, which is omitted

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in the Peſhito and Philoxenian, is found in this verſion, which paſſage is printed by Adler, p. 190. and on which he obſerves, concinit fere cum codice Cantabrigienſi: and Matth. xxvii. 17. it expreſſes, quem vultis e duobus dimittam vobis, Jeſum Bar Rabban, an Jeſum qui dicitur Chriſtus, (ſee Note 23 to the 11th ſection of the preceding chapter.) Laſtly, with reſpect to the antiquity of this verſion, the learned writer cloſes his account in the following manner. Oſtendimus eam antiquiſſimis auctoritatibus ſuffragari, perantiquos codices Vaticanum et Cantabrigienſem plerumque ſequi, Patribus quoque Origeni, Chryſoſtomo, aliis, non raro adſtipulari: quæ faciunt ut magnam quoque verſioni antiquitatem auctoritatemque tribuere velimus. Obſtare quidem videtur dialectus, inculta non ſolum et barbara, ſed multis quoque vocabulis exoticis referta, græcis atque adeo latinis, quæ vix uſu recepta fuerint apud Judæos ante ſæculum poſt Chriſtum natum ſextum. Sed tamen, cum eandem dialectum reperiamus in Talmude Hieroſolymitano, qui ex plurimorum, ni fallimur, eruditorum conſenſu circa ſæculum quartum abſolutus fuit (libris enim Cabbaliſticis Bahir et Zohar immerito tam remota antiquitas a Judæis tribuitur), non impedit quo minus interpretationem noſtram eodem circiter tempore, vel ſaltem intra quartum et ſextum ſæculum Hieroſolymis editam fuiſſe ſtatuere audeamus. In point of antiquity therefore it holds a middle rank between the Peſhito and the Philoxenian. The readings of this important verſion, which had been extracted by Adler, are quoted by Profeſſor Birch in his edition of the Greek Teſtament under the title Verſio Syra Hieroſolymitana.

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6. Profeſſor Adler has adopted the title Verſio Hieroſolymitana, but Father Georgi has propoſed another title, that of Verſio Syriaco-Aſſyriaca, to which Adler objects. See Epiſtolæ, una R. P. Antonii Georgii Eremitæ Auguſtin. Procuratoris generalis, altera Jacobi Georgii Chr. Adleri in quibus loca nonnulla operis Adleriani

lerian. de verſionibus Syriacis examinantur. Hafniæ 1791.

SECT. XIII.

PAGE 76.

1. The beſt accounts of the Coptic verſion are given in Simon Hiſtoire Critique des verſions du Nouveau Teſtament, ch. 16. in the Preface to Wilkins's edition of the Coptic N. T. publiſhed at Oxford in 1716, in Le Long Bibliotheca ſacra, ed. Maſch, P. II. Vol. I. ſect. 10. and particularly by the learned Woide in a German eſſay printed in 1778, in the third volume of the Kieliſche Beyträge p. 1—100. The whole of this eſſay, which contains not only hiſtorical but critical accounts of the Egyptian verſions both Coptic and Sahidic, highly deſerves to be tranſlated into Engliſh, a taſk which I ſhall perhaps undertake when the preſent work is completed, and will in the mean time, as a ſupplement to our author's deſcription, ſelect ſome few remarks relative to the New Teſtament.

2. Niebuhr, in his deſcription of Arabia, p. 86. relates that though the Goſpels are ſtill read in the Coptic verſion in the public ſervice, it is not underſtood even by the prieſts, and that immediately after the leſſons have been read in Coptic, the ſame are read in Arabic, which is the preſent language both of the upper and the lower Egypt.

3. Woide publiſhed likewiſe at Oxford, in 1778, a Coptic and Sahidic Grammar under the following title, Chriſt. Scholz Grammatica Ægypti utriuſque dialecti, quam breviavit, illuſtravit, edidit C. G. Woide. An excellent Coptic Grammar was alſo publiſhed at Parma in 1783 under the title, Didymi Taurinenſis literaturæ Copticæ rudimentum.

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4. Woide, p. 97. of the eſſay above-quoted, contends that the Egyptian verſion uſed by Antonius in the third century

century was written not in the Sahidic but the Coptic, becauſe it is related by Palladius, that Antonius lived in a monaſtery of Alexandria, where the former was not underſtood. He concludes therefore, as Antonius actually read an Egyptian verſion of the Bible, and was ſo ignorant as to underſtand only the dialect of his own country, (for Athanaſius ſays of him μη μεμαθηκε γραμματα) that the Coptic verſion exiſted before the middle of the third century. See Wilkins's Prolegomena, p. 5. and Renaudot Liturgiarum Orientalium Collectio, Tom. I. p. 205. 209. But admitting that Antonius read the bible in the Coptic, we muſt not immediately conclude that it was the very ſame Coptic verſion, which is contained in the MSS. from which Wilkins publiſhed his edition: for this is a queſtion which we have not at preſent ſufficient data to determine. Woide's arguments for the antiquity of an Egyptian verſion of the N. T. are given p. 76—100, but none of them, except that which has been juſt quoted, apply to the dialect of the lower Egypt in particular. His moſt ſatisfactory proof is the following. The rules of Pachomius for the conduct of the Egyptian monks, a work which was afterwards tranſlated into Greek, and alſo into Latin by Jerom, was written in Egyptian. Now one of theſe rules is the following: 'All perſons admitted to the order of monk, if unable to read, ſhall learn the letters of the A. B. C. that they may be able to read and write: after which they ſhall learn every day by heart ſome paſſages of ſcripture.' Men therefore of ſuch profound ignorance would not have been able to read the bible, unleſs they had a tranſlation in their native language. Ludovicus Picknius, or according to his French name, Louis Picques, who was acquainted with the Coptic language, refers this verſion to the fifth century. See Mill's Prolegomena, ſect. 1509. The arguments for the antiquity of the Sahidic verſion in particular, which Woide refers to the ſecond century, will be given in the following ſection. Dr. Münter likewiſe has publiſhed a Diſſertation on the antiquity of the Coptic verſion. It

was printed at Copenhagen in 1790, under the title, F. Munteri Diſſertatio de ætat. verſionum N. T. Copticarum, 4to.

5. Abeſt in verſione Coptica quæ eſt in Cod. 336, nec ab eâ quæ eſt in Cod. 329: item in Arabica verſionis Copticæ tranſlatione.

Millius ad Johan. vii. 53.

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6. Marſhall had even prepared the four Goſpels for the preſs, but died before they could be printed. See Le Long Bibl. ſacra. ed. Maſch, P. II. Vol. I. p. 187.

7. The following is the title of this work, Novum Teſtamentum Ægyptium vulgo Copticum ex MSS. Bodleianis deſcripſit, cum Vaticanis et Pariſienſibus contulit, et in Latinum ſermonem convertit David Wilkins, Eccleſiæ Anglicanæ Preſbyter. Oxonii 1716, 4to. maj. The MSS. uſed by Wilkins in the publication of this edition he has deſcribed in the ſecond chapter of the Prolegomena. They are alſo deſcribed in Uri's Catalogue, p. 319, 320. For an account of other manuſcripts of the Coptic verſion ſee Le Long Bibl. ſacra. Tom. I. p. 140—144. ed. Pariſ. or P. I. p. 284—296. ed. Boerner. Uri's Catalogue, p. 318—322, the Catalogues MSS. Bibl. Regiæ, Vol. I. p. 71. and Note 11 to ſect. 3. of this chapter. With regard to the antiquity of the Coptic manuſcripts, Montfaucon in his Palæographia Græca, Lib. IV. cap. 7. p. 313, ſays, Libri Coptici, qui ſuperſunt, non admodum vetuſti ſunt, nullumque hactenus vidi, qui annos plus quam quingentos præferret. But Wilkins in his Prolegomena, p. 6. ſays that the Codex Huntingtonianus 17. is dated 'the year of the martyrs 799,' that is the year of Chriſt 1074.

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8. Woide collated with the printed text of Wilkins a Berlin MS. of the Coptic verſion, as far as relates to the Goſpel of St. Mark, a copy of which had been communicated to him by Scholz; but it does not appear that

this collation has ever been publiſhed. Profeſſor Alter in his edition of the Greek Teſtament, publiſhed at Vienna in 1787, in two vols. 8vo. has given, Vol. I. p. 751—806. Variæ lectiones in quatuor Evangelia collectæ ex editione verſionis Copticæ a Wilkins editæ, which he has ſelected with great diligence and accuracy: and Vol. II. p. 921—940. Variæ lectiones in Apocalypſin ex verſione Coptica.

9. Millii Proleg. §. 1462. See alſo § 1508.

10. Beſide theſe readings, which Wilkins in his Prolegomena, p. 11—40. had erroneouſly quoted from the Coptic verſion, Woide p. 44—50. of the above-mentioned eſſay has given likewiſe the following.

Matth. xx. 34. Wilkins quotes the Coptic for 'perſpexerunt,' on which Woide obſerves that the Coptic verb admits likewiſe the ſenſe of the Greek αναβλεπω. But Wilkins has rightly obſerved that the reading αυτων οι οφθαλμοι is omitted in the Coptic.

Mark iii. 21. 'Deliquium animi patitur. Græcus εξεση.' Woide obſerves that the Coptic noun properly expreſſes εκστασις.

Mark vi. 27. Pro ενεγχθηναι Coptica verſio habet 'ut amputaret.' Woide anſwers that the Coptic tranſlator appears to have read 'απενεγχθηναι, auferri caput ejus.'

Mark vi. 51. 'mirabantur.' Rather 'perterrebantur.'

Luke v. 5. 'Expandemus retia.' Woide obſerves that the Coptic reading is 'dimittemus retia.'

Acts xi. 4. 'Ante illos.' Read 'apud illos.'

Acts xiii. 22. 'Occiſo illo. Græcus μετακινησας αυτον.' Woide obſerves that the reading of the Coptic is the ſame as in the Greek.

Rom. iii. 27. 'Pro εξεκλεισθη noſter legit muta facta eſt.' Woide replies, that the Coptic admits indeed that ſenſe, but that it alſo expreſſes συνεκλεισαν αυτην, which amounts to the ſame as συνεκλεισθη.

1 Cor. ix. 26. Wilkins tranſlates the Coptic word for πυκτευω by 'do,' ſaying that it ſignifies 'pugno,' only when it is followed by a prepoſition expreſſive of 'contra.' But Woide obſerves that the Coptic verb is uſed in the

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ſenſe of pugno, Zechariah xiv. 14. without any ſuch prepoſition.

1 Cor. xiii. 3. 'ut comburar, uti et Græcus ινα καυθησωμαι. Woide ſays that the Coptic verſion expreſſes ινα καυχησωμαι.

2 Cor. i. 12. 'ſanctitate et juſtitia' Græcus legit απλοτητι και ειλικρινεια. Woide obſerves that the Coptic expreſſes αγιοτητι και αληθεια.

Phil. iii. 2. 'immolatum circumciſionis,' pro την κατατομην. Woide replies, that the Coptic correſponds to the Greek.

1 Tim. vi. 11. 'in humilitate.' Græcus, Arabs, et Æthiops, non addunt. Woide ſays that the only difference between the Coptic and the Greek readings is, that the latter is πραοτητα, the former εν πραοτητι. But he acknowledges that there is more in the Coptic than in the Greek text, namely, that two different words are uſed expreſſive of πραοτης, one of which he ſuppoſed to have been originally a ſcholion.

Heb. xi. 12. 'arefacto corpore,' pro νενεκρωμενε. Woide conjectures that here is an erratum in the Coptic text, and that the true reading is a word expreſſive of καθαιρεμενε.

2 Pet. i. 9. for τυφλος εστι, μυωπαζων, Wilkins quotes the Coptic as having a different reading, which Woide denies.

Rev. i. 6. 'regnum ſpirituale,' pro βασιλεις, και ιερεις. But Woide aſſerts that the Coptic expreſſes βασιλεια, ιερατευμα.

Rev. x. 2. Wilkins quotes the Coptic for 'virtus,' where βιβλαριδιον is in the Greek. Here Woide conjectures that there is an error of a ſingle letter in the Coptic word; which alteration being made, it would ſignify 'liber.'

Rev. xvii. 10. Wilkins quotes the Coptic for 'reliquus non eſt,' where the Greek is ο εις εστιν. But Woide ſays that the Coptic word admits not the ſenſe of reliquus, and that it ſignifies ουτος, εκεινος, and ετερος.

Rev.

Rev. xix. 10. where the Greek is της προφητειας, Wilkins quotes the Coptic for 'juſtitia.' On which Woide obſerves that the Coptic expreſſes rather πνευμα αληθειας, than πνευμα δικαιοσυνης.

Woide has likewiſe produced a liſt of readings which Wilkins had quoted as differing from the Greek text, where both the Greek and the Coptic in fact agree. They are taken from the following verſes: Matth. iii. 16. xi. 25. xii. 5, 6. xxiv. 7. Mark iv. 1. Luke ii. 52. vii. 9. John xx. 1. Rom. vii. 25. 1 Cor. xv. 19.

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11. Beſide the foregoing examples alleged by our author, Woide, p. 51. has given the following, in which Wilkins has erroneouſly tranſlated: Matth. v. 47. 'quid mali facitis.' Read, 'quid magis facitis.' vi. 2. 'miſericordias.' Read, 'miſericordiam,' or rather 'eleemoſynam.' viii. 13. 'mundatus eſt.' Read, 'ſanatus eſt.' xvii. 15. 'præceſſit.' Read, 'prævenit.' Mark i. 27. 'quæ eſt iſta doctrina nova?' Read, 'quid eſt hoc? doctrina nova eſt.' Luke i. 70. 'uſque in ſæculum.' Read, 'a ſæculo.' i. 76. 'præcedes ambulare.' Read, 'præcedes' alone. xxi. 16. 'occidemini ab illis.' Read, 'occident e vobis.'

12. As the account here given is written in Latin, a tranſlation is unneceſſary. It has the following title, Variæ lectiones Epiſtolarum Johannis et Judæ, e verſione Ægyptiaca utriuſque dialecti collectæ. The manuſcript uſed by Woide is in the Bodleian library, and marked, as Woide ſays, Codex Huntingtonianus 394.

SECT. XIV.

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1. The moſt complete account of the Sahidic verſion of the New Teſtament is given in the above-mentioned eſſay of Woide, and in the following learned and valuable work, Friderici Münteri Commentatio de indole verſionis

verſionis Novi Teſtamenti Sahidicæ. Accedunt fragmenta epiſtolarum Pauli ad Timotheum ex membranis Sahidicis Muſei Borgiani Velitris, Hafniæ, 1789, 4to.

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2. Since the publication of our author's Introduction, a part of St. John's Goſpel has been printed at Rome in 1789, under the following title, Fragmentum Evangelii St. Johannis Græco-copto-thebaicum ſæculi iv. Opera et ſtudio F. Auguſtini Antonii Georgii Eremitæ Auguſtiniani. It was taken from a Greek-Coptic manuſcript in the poſſeſſion of Cardinal Borgia, the Greek text of which Profeſſor Birch has collated, and quoted in his Greek Teſtament, under the title Codex Borgianus 1. To this may be added the fragments of the epiſtles to Timothy, mentioned in the preceding Note. The learned Woide publiſhed propoſals in 1778, for an edition of ſeveral fragments of the Sahidic verſion, comprehending about a third part of the New Teſtament, under the following title, Fragmenta N. T. juxta interpretationem dialecti ſuperioris Ægypti, quæ Thebaidica, ſeu Sahidica appellatur e MSS. Oxonienſibus deſcripta quæ latine reddet, et ſimul etiam de antiquitate et variis lectionibus hujus interpretationis differet C. G. Woide. The learned editor ſurvived not the publication of his work, but he had prepared the greateſt part of it for the preſs, and a part of it was already printed before his death. It has been completed by Dr. Ford, who publiſhed at Oxford in 1799, under the following title, Fragmenta Novi Teſtamenti e verſione Ægyptiacâ dialecti Thebaidicæ, Sahidicæ, ſeu ſuperioris Ægypti. Some fragments of the Sahidic verſion of the Goſpels of St. Matthew and St. John have been likewiſe publiſhed by Mingarelli in the following work, Ægyptiorum codicum reliquiæ, Venetiis in bibliotheca Naniana aſſervatæ. Bononiæ, 1785, 4to. Manuſcripts, or rather fragments of manuſcripts of the Sahidic verſion of the N. T. are preſerved in the libraries of Rome, Paris, Oxford, Berlin, and Venice. Thoſe, which have been uſed by Woide,

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he deſcribes p. 55. of his Eſſay on the Egyptian Verſions. They are the following, Codex Aſkewanus, Cod. Bruciānus, Cod. Pariſinus 44, and the Codices Huntingtoniani 3, 4, 5, 393, 394, in the Bodleian library. A liſt of manuſcripts, containing fragments of the Sahidic verſion, is alſo given in Münteri Specimen verſionum Danielis Copticarum Romæ 1786, 8vo.

3. Our author, in the third volume of his Orient. Bibl. has printed a collation, which had been communicated by Woide, of the Sahidic verſion, and the Codex Cantabrigienſis in the Acts of the Apoſtles. The Sahidic manuſcript uſed by Woide was the Codex Huntingtonianus 394. The collation is as follows:

Ch. i. 2. The Sahidic verſion has the addition κηρυσσειν το ευαγγελιον, but with this difference, that it is placed before ους εξελεξατο, where the Cod. Cant. has ως εξελεξατο και εκελευσε κηρυσσειν το ευαγγελιον.

V. 3. After συναλιζομενος, both have μετ' αυτων.

V. 5. At the end of the verſe, both have εως της πεντεκοστης.

Ch. ii. 41. Both omit ασμενως.

Ch. v. 4. Cod. Cant. ποιησαι το πονηρον. The ſame is expreſſed in the Sahidic.

V. 5. Both omit ταυτα.

V. 31. At the end of the verſe, both add εν αυτῳ.

V. 35. Cod. Cant. ειπε τε προς τους αρχοντας και συνεδριους. The ſame is expreſſed in the Sahidic.

Ch. vi. 2. After ειπον, both add προς αυτους, and v. 5. ουτος after ο λογος.

V. 8. At the end, both add δια του ονοματος του Κυριου Ιησου Χριστου.

V. 14. Both omit βλασφημα.

V. 48. ναοις is omitted in both.

V. 58. After ελιθοβολων, both add αυτον, which is likewiſe found in the Syriac and the Coptic.

Ch. viii. 1. After διωγμος μεγας, both add και θλιψις, and at the end of the verſe οι σημειναν εν Ιερουσαλημ.

V. 22. Both have κυριε, alſo the Coptic.

V. 28. αναγινωσκων.

Ch. x.

Ch. x. 23. After εισκαλεσαμενος αυτας, they add ο Πετρος, as alſo the Syriac.

Ch. xi. 29. Both omit Καισαρος.

Ch. xiii. 33. Both have τον Κυριον Ιησεν Χριςον.

Ch. xv. 1. και τω εθει Μωσεως περιπαλειλε.

V. 20. At the end of the verſe, both add και οσα μη θελεσε εαυλοις γενεσθαι, ελεροις μη ποιεσε.

V. 23. After γραψανλες, both add επιςολην, like the Syriac and the Vulgate.

Ch. xvi. 9. After εςως, both add καλα προσωπον αυλε.

V. 10. For ως δε το οραμα ειδεν, both have διεγερθεις δε διηγησατο το οραμα ημιν, a remarkable coincidence as being peculiar to them alone.

Ch. xvii. 5. εξαγαγειν.

V. 21. After επιδημαντες, both add εις αυτας.

Ch. xviii. 12. After τω Παυλω, both add επιθεντες τας χειρας αυτε. But the Cod. Cant. has a ſtill further addition.

V. 19. After αυτος εισελθων, the Sahidic verſion expreſſes τω επιοντι σαββατω, which is found alſo in the Cod. Cant. though with a different conſtruction, as may be ſeen in Mill, or Wetſtein.

Ch. xix. 2. Both have ει πνευμα αγιον λαμβανεσι τινες, a remarkable reading peculiar to them alone.

V. 5. After Ιησε, both add Χριςε.

V. 25. After ανδρες, both add συντεχνιται.

V. 37. After τετες, both add ενθαδε.

Ch. xx. 4. For Ασιανοι, both expreſs Εφεσιοι.

V. 24. After διαμαρτυρασθαι, both add Ιεδαιοις και Ελλησι.

V. 34. Both have αι χειρες με.

Ch. xxi. 1. After Παταρα, both add και μυρα.

V. 25. After εθνων, both add ωδεν εχεσι λεγειν προς σε.

V. 40. After επιτρεψαντος αυτε, both add τε χιλιαρχε.

This remarkable agreement between the Sahidic verſion and the Cod. Cant. which was firſt diſcovered by Woide, may lead to very important concluſions. With reſpect to our author's reference to the tenth vol. of his Orient. Bibl. ſee Note 12, to the foregoing ſection.

Thoſe who would examine this ſubject more minutely, may have recourſe to Münter de indole verſionis Sahidicæ, p. 10—75. This learned writer obſerves likewiſe the coincidence of the Sahidic verſion with the Codex Stephani π. Laſtly, Woide has given a very accurate collation of the Sahidic verſion in the Goſpel of St. Matthew, with the common printed Greek text in the above-mentioned eſſay, p. 57—75.

4. Theſe have been already given in the preceding Note.

5. It is extraordinary that our author ſhould aſſert that the Sahidic verſion omits εως, Acts xvi. 9. as Woide, in the very catalogue which he himſelf has printed, and which is tranſlated in the preceding Note, quotes the Sahidic verſion in that paſſage for εως κατα προσωπον αυτου, which reading Mill has quoted at full length from the Cantabrigienſis. The addition therefore of κατα προσωπον αυτου is in this inſtance the diſtinguiſhing mark of the Sahidic verſion, and the Cambridge manuſcript, and ſhews the analogy between the readings of the Egyptian, or Alexandrian, and the Weſtern edition of the Greek Teſtament. But the Edeſſene edition appears to have no connection with the preſent example, as the Syriac verſion has not the addition above-mentioned.

6. The Sahidic verſion, according to Woide, was made in the ſecond century. His principal argument is drawn out at full length, p. 80—94. of the eſſay quoted Note 1. to the preceding ſection. It is grounded on two Sahidic manuſcripts, one formerly in the poſſeſſion of Dr. Aſkew, the other brought from Egypt by the celebrated Bruce: both of which are, I believe, at preſent in the Britiſh Muſeum. The former contains a work entitled Sophia, and written by Valentinus in the beginning of the ſecond century. That Valentinus wrote a book with this title, appears from the teſtimony of Tertullian, in the ſecond chapter of his treatiſe adv. Valentinum; and that this manuſcript contains that very work, Woide endeavours to ſhew by ſeveral arguments; the principal of which is that pſalms are found in it, which belong not to the ſacred collec-

collection, agreeably to the account of Tertullian, who ſays (c. 2. adv. Valent.) docet ipſa Sophia, non quidem Valentini, ſed Salomonis; and again, (cap. 20. de carne Chriſti) nobis Pſalmi patrocinantur non quidem Apoſtatæ, et Hæretici, et Platonici Valentini, ſed ſanctiſſimi David. He relates alſo that Origen, in his Catena in Jobum, ſpeaks of the Pſalms of Valentinus. Now this manuſcript contains various paſſages both from the Old and New Teſtament, which coincide with the fragments of the Sahidic verſion now extant; whence he concludes that a Sahidic verſion of the whole Bible not only exiſted ſo early as the beginning of the ſecond century, but that it was the ſame as that, of which we have various fragments, and which, if put together, would form perhaps a complete Sahidic verſion of the Bible. The other manuſcript to which he appeals contains two books, the one entitled Βιβλος της γνωσεως, the other Βιβλος λογυ κατα μυστηριον. Now that this was written by a Gnoſtic, as well as the other manuſcript, appears both from the title and the contents, and Woide concludes therefore that the author lived in the ſecond century. And as various paſſages are quoted in it both from the Old and New Teſtament, Woide deduces the ſame inference as from the foregoing. It appears then, if no objections can be made to theſe arguments, that proofs may be alleged of a higher antiquity in favour of the Sahidic verſion, than can be produced in favour of any other verſion of the New Teſtament; and it muſt of courſe be of the higheſt importance in the criticiſm of the Greek Teſtament. At the ſame time it muſt be acknowledged, that the oldeſt hiſtorical evidence for the high antiquity of an Ægyptian verſion is that of Epiphanius and Theodoret, the former quoted by Semler, in his Apparatus ad N. T. interpretationem, p. 64. the latter by Wilkins in the Prolegomena to his Coptic N. T. p. 6.

That the Coptic and Sahidic are independent verſions, both made from the original Greek, and that therefore both may be quoted as ſeparate evidence for a reading in the Greek Teſtament, appears from the difference of their readings, and the circumſtance that additions in the

the one are omitted in the other. See Münter de indole verſionis Sahidicæ, p. 8.

Beſide the verſions in the Coptic and Sahidic dialects, Georgi, the learned editor of the Fragmentum Evangelii Johannis græco-copto-thebaicum, has diſcovered in a manuſcript belonging to Cardinal Borgia, a fragment of a verſion written in a ſtill different Egyptian dialect, which he calls 'dialectus Ammoniaca.' It contains only the two following paſſages of the firſt epiſtle to the Corinthians vii, 36—ix, 16 and xiv, 33—xv, 33. Dr. Münter, in his treatiſe de indole verſ. Sahid. p. 78—80. has printed the Sahidic and Ammoniac texts of 1 Cor. ix. 10—16. in parallel columns, in order to preſent the reader with a diſtinct view of the ſimilarity or difference between the two verſions. But he is unwilling to aſſign to the latter the name of a ſeparate dialect, becauſe the chief difference conſiſts in the orthography of ſingle words.' Now the propriety of the application depends entirely on the latitude, in which we take the term in queſtion.

SECT. XV.

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1. See alſo Waltoni Prolegom. xiv. and Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. ſect. 5.

2. The Arabic verſions may be divided into four claſſes. 1. Thoſe taken immediately from the Syriac. 2. From the Coptic. 3. From the Greek. 4. From the Latin. That various Arabic verſions have been made from the Latin in modern times, by Oriental monks during their reſidence in Rome, who having learnt from the Romiſh clergy that the Vulgate was the ſtandard after which all verſions ſhould be regulated, propoſed to render the moſt eſſential ſervice to their brethren in the Eaſt, by tranſlating it into their native language, is evident from what is related by Profeſſor Adler, in his Biblical and critical journey to Rome, p.

178.; and an Arabic verſion of this kind was actually publiſhed at Rome in 1752, by Raphael Tuki, biſhop of Arſan. With reſpect to thoſe which are written in parallel columns with the Syriac and the Coptic, of which copies exiſt in the royal library in Paris, it is reaſonable to ſuppoſe that they were not made from the Greek, but immediately from thoſe ancient verſions, to which they were added as a mean of underſtanding them, after the languages, in which theſe were written, had ceaſed to be ſpoken. For the ſame reaſon, thoſe annexed to the Greek text were probably taken immediately from the Greek. But of theſe Greek-Arabic manuſcripts, only two have hitherto been diſcovered, namely, that in the Univerſity library at Leyden, mentioned in the following note, and another in the library of St. Mark at Venice, deſcribed in Birch's Prolegomena, p. 56.

3. Simon not only appeals to this catalogue in ſupport of the aſſertion that a Greek Lectionarium, accompanied with an Arabic tranſlation, is preſerved in the Univerſity library of Leyden, but confirms the account by a letter from Le Moine, Profeſſor of Divinity in that Univerſity. The manuſcript is deſcribed by Wetſtein, in his Prolegomena, p. 63. under the title Codex Scaligeri, and is quoted in his various readings as the Codex Evangeliſtariorum 6. See alſo p. 410. N°. 38. of the Leyden Catalogue, publiſhed in 1716, folio.

4. It is poſſible that the Chriſtian religion was preached in Arabia, as well as in other countries of the Eaſt, but it never was the eſtabliſhed religion of the country, as in Syria and Egypt, for even the temple of Mecca was a Heathen temple till the time of Mohammed. A tranſlation of the Bible therefore into Arabic was wholly unneceſſary before the conqueſts of the Saracens, when the Arabic became the vernacular language of Chriſtian countries.

5. An Arabic verſion therefore might have exiſted before the time of Mohammed; but that it actually did exiſt, this argument affords not even a preſumption.

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6. Our author muſt here have miſtaken Walton's meaning, for Walton expreſsly, declares that his arguments againſt the antiquity of the Arabic verſion, relate to that verſion only, which is printed in the Paris and London Polyglots. See his fourteenth Prolegomenon, ſect. 17.

7. It is not true that the proper names in the Bible muſt neceſſarily be expreſſed by all Arabic writers according to one and the ſame orthography. The word Joſhua, for inſtance, is written by Saadias, in his Arabic verſion of the Bible, يهشوع, but in the Koran يوشع, which laſt orthography is followed by the author of the Arabic verſion of the Old Teſtament printed in the Paris Polyglot. This is one of the examples produced by Walton, to ſhew that this verſion was made after the time of Mohammed.

8. There is no neceſſity for having recourſe to this argument, in order to anſwer the objection derived from the Arabic tranſlation of νότος, Luke xi. 31. for it is abſolutely falſe that νότος is there tranſlated by قبلة, ſince not only in the Erpenian and Polyglot editions, but likewiſe in the Roman edition of the Goſpels, νότος is tranſlated by تيمن, which ſignifies, 1. Regio Teman. 2. Auſter. Whether this word, which is uſed alſo in the Syriac, and there written ܬܝܡܢ, can be uſed as an argument that the printed Arabic verſion of the Goſpels was taken immediately from the Syriac, deſerves perhaps to be examined, but it belongs not to the ſubject of this note.

9. This anſwer rather corroborates than confutes the objection, for it affords a preſumption that no Arabic verſion of our four canonical Goſpels at that time exiſted.

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10. Admitting Mohammed to have been ignorant in matters of chronology in the higheſt poſſible degree, and that he would have perverted the accounts of the four

Evangeliſts, even if their Goſpels had been known to him, it does not appear how this ignorance can be uſed as an argument for the exiſtence of an Arabic verſion.

11. Our author has ſhewn, that the arguments againſt the poſſibility of an Arabic verſion before the time of Mohammed are of no weight, but he concludes too haſtily from the poſſibility to the probability of its exiſtence before that period. It appears from Note 4, that there was no neceſſity for an Arabic verſion before the ſeventh century, we are therefore not warranted to aſcribe to any of the Arabic verſions of the New Teſtament a higher antiquity, than that period. It has been ſhewn above, that, though Chriſtianity was not only propagated, but even eſtabliſhed in Syria before the cloſe of the firſt century, no certain hiſtorical evidence can be produced of the exiſtence of a Syriac verſion before the fourth century: from a country therefore, where Chriſtianity was not the eſtabliſhed religion, though ſingle converts and ſingle ſocieties were ſcattered in different parts of it, we have no reaſon to expect a verſion of the Bible in ſo early an age. Laſtly, admitting the probability, we can arrive at no certainty, for the oldeſt hiſtorical accounts extend no further than the tenth century, when Rabbi Saadias Gaon publiſhed an Arabic verſion of the Pentateuch. If a conjecture is allowable on a ſubject where hiſtory leaves us in the dark, we may ſuppoſe that moſt of the Arabic verſions were made during the period, that elapſed between the conqueſts of the Saracens in the ſeventh century, and the cruſades in the eleventh, eſpecially about the middle of this period, when the Syriac and the Coptic, though they had ceaſed to be living languages, were ſtill underſtood by men of education, and Arabic literature, under the patronage of Al Mamon and his ſucceſſors, arrived at its higheſt pitch.

The age in which the Arabic *printed* verſion, or verſions of the New Teſtament were written, is wholly undecided, for we have no knowledge of the manuſcripts, from which the Roman edition of the four Goſpels was printed,

printed; and all that we know of the manuſcripts uſed by Gabriel Sionita, in his edition of the Paris Polyglot, and by Erpenius, in his edition of the Arabic New Teſtament, is that the former uſed a manuſcript brought from Aleppo, and written in Egypt in the fourteenth century, the latter a manuſcript brought from Egypt, in which the Goſpels were written in the thirteenth, the Acts, Epiſtles, and Revelation in the fourteenth century. See Millii Prolegomena, § 1295. and the firſt and laſt pages of the preface of Erpenius, compared with Note 8. to the following ſection. But we are left wholly in the dark, with reſpect to the century, in which the verſions themſelves were made; for though the four Goſpels in the manuſcript of Erpenius are aſcribed to one Nejulumam, either as the author or the new editor of a verſion made before his time, yet no accounts have hitherto been diſcovered of this author or editor, nor has Aſſeman, in his Bibl. Orient. made the leaſt mention of any perſon of this name.

12. It is true that a biſhop of the name of Hippolytus lived in the beginning of the third century, and wrote a treatiſe entitled, Apologia pro Apocalypſi et Evangelio Johannis: but that his See was in Arabia is mere conjecture. See Aſſemani Bibl. Orient. Tom. III. P. I. p. 15.

SECT. XVI.

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1. When Mill quotes readings from the Arabic verſion, he evidently means that, which is printed in the London Polyglot. See his Prolegomena, § 1295, 1296, 1472.

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2. From this coincidence no other inference can be drawn, than that the Arabic verſion of the Goſpels, printed in Rome in 1591, was made before the eleventh

century, for to that age the origin of the Druſes is referred. See Note 21. to chap. iv. ſect. 5.

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3. Simon relates, in his Hiſt. crit. des Verſiones du N. T. ch. 18. that he had compared the Arabic verſion of the four Goſpels printed at Rome, and afterwards reprinted in the Polyglots, with an Arabic tranſlation of the Coptic verſion, and found them diſſimilar, but that on comparing it with an Arabic tranſlation of the Syriac verſion, he obſerved a great reſemblance. The inference therefore deduced by the French critic was not wholly without foundation. Nor did he contend that they were one and the ſame verſion, but that they were different Arabic tranſlations of the ſame Syriac, in which caſe a total coincidence was not to be expected. Our author on the contrary aſſerts, that the Arabic and Syriac verſions of the Goſpels are ſo diſſimilar, that the former could not poſſibly have been taken from the latter. The ſame is aſſerted by his learned father, in his Tractatio critica, § 29. though, as well as our author, he gives no examples, for which he refers his readers to Millii Prolegomena, § 1296. But Mill's authority is here of little weight, for he confeſſes himſelf that he could compare only the Latin tranſlations, and the few examples, which he has produced, relate only to proper names, one of which our author himſelf contends was interpolated into the Arabic in later ages. It muſt likewiſe be obſerved, that not one of his examples is taken from the Goſpels, which alone are the ſubject of the preſent paragraph. Till a ſtatement therefore has been made, repreſenting the agreement and diſagreement of the Roman-Arabic verſion of the Goſpels, both with the Greek and the Syriac, in order to determine on which ſide the ſcale preponderates, we are at liberty to withhold our judgement, as no aſſertion can be admitted without authority.

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4. Gabriel Sionita, a Maronite by birth, from the neighbour-

neighbourhood of Mount Libanus, and one of the principal editors of the Paris Polyglot, relates that he made uſe of a manuſcript written in Egypt in the fourteenth century, but it does not appear that he was acquainted either with the name of the author, or with the age in which he lived. See Millii Prolegomena, § 1295. and Waltoni Prol. xiv. §. 23. And it is related in Le Long Bibl. ſacra, ed. Maſch, P. I. p. 357. that it was brought to Paris immediately from Aleppo. Alſo in the third preface to the firſt volume of the Paris Polyglot, ſigned by Bertet and Moreau, is the following paſſage, 'Gabrielem Sionitam———Syriacum et Arabicum textum ex antiquis Syrorum et Arabum manuſcriptis, quos e *Palæſtina* allatos penes ſe habet," &c. From this manuſcript, therefore, the Arabic verſion of the Acts and of the Epiſtles was taken, which was firſt printed in the Paris, and re-printed with additions in the London Polyglot. But our author himſelf acknowledges, that this verſion of the Acts and the Epiſtles can lay claim to no high antiquity, becauſe the Greek word επισκοπος is there adopted, and written اسقف, though he endeavours to weaken the force of the arguments, which his father had brought againſt it.

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5. The Arabic verſion, printed in the London Polyglot, is not a bare re-impreſſion of the text of the Paris edition, as appears from Waltoni Proleg. xiv. § 17. and Millii Proleg. § 1295.

6. See Note 3. The example given by our author in this paragraph, like thoſe produced by Mill, is not taken from the Goſpels.

7. With reſpect to the Polyglot Arabic verſion of the Acts and the Epiſtles, the following is at leaſt a preſumptive argument that they were not taken from the Syriac, though it decides not the queſtion, whether they were taken from the Greek, or the Coptic: namely, that the ſame Arabic word كاهن is uſed for ιερευς, even where the Greek word is differently rendered in the Syriac.

Compare with the Greek text the Arabic and Syriac verſions Acts iv. 1. and, Heb. vii. 1. But it may be doubted whether the ſame concluſion can be drawn with reſpect to the Goſpels. See Note 8. to the preceding ſection, and Note 3. to the preſent ſection. In confirmation of our author's argument, in favour of the opinion that the Polyglot Arabic verſion of the epiſtles was made neither from the Coptic, nor the Syriac, but immediately from the Greek, may be added that ελαχιστοτερος, Eph. iii. 8. which is rendered in the Arabic by اصغر ادنيا, is tranſlated both in the Syriac and the Coptic by only a ſingle word, the one expreſſive of 'minimus,' the other of 'ſervus.'

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8. This date is aſcribed to the manuſcript by Erpenius himſelf, who ſays, in the beginning of his preface, that it was written in the year of the Martyrs 1059, or 1342 of the Chriſtian æra, and adds, that it was written in the monaſtery of St. John in the deſert of Thebais. But, what appears to be a contradiction, Erpenius, toward the end of the preface, gives a Latin tranſlation of an Arabic ſubſcription in this manuſcript, dated 988 of the Martyrs, which is 1271 of the Chriſtian æra. Now there ſeems to be no other method of reconciling this apparent contradiction, than to ſuppoſe, 1. That the ſubſcription, with the date 988 of the Martyrs, is written in the manuſcript at the end of the Goſpels, and relates to them only, which is evidently implied in what Erpenius himſelf ſays relative to this ſubſcription. 2. That there is another ſubſcription at the end of the ſecond part, which contains the Acts, the Epiſtles, and the Revelation, with the date 1059 of the Martyrs, which relates only to theſe books, as the former ſubſcription to the Goſpels only: and that Erpenius improperly underſtood the laſt ſubſcription, as having reference to the whole work. If this hypotheſis be agreeable to the truth, the manuſcript uſed by Erpenius is a compound of two different manuſcripts; the one written in the thirteenth, the

the other in the fourteenth century; and it is very conſiſtent with the opinion, that the Goſpels in this manuſcript were tranſlated either from the Coptic or from the Greek, the Acts and Epiſtles from the Syriac. The queſtion however can be determined with no certainty, except by thoſe who have acceſs to the manuſcript itſelf, which is preſerved in the Univerſity library at Leyden, marked 217, among Golius's manuſcripts, and is deſcribed p. 410. N°. 25. of the Leyden Catalogue, publiſhed in 1716, folio. For though in the edition of Erpenius there are Arabic ſubſcriptions at the end of each book of the N. T., yet they relate not to the tranſlator or tranſcriber, but to the time and place, where each book was compoſed by the ſacred writers themſelves.

9. It is likewiſe one of the moſt elegant editions, but it is very difficult to be procured.

10. Our author ſhould have mentioned his authority for this aſſertion, as Mill in his Prolegomena has taken no notice of the edition of Erpenius. I have compared ſome of his various readings in the Acts of the Apoſtles, for which he refers to the Arabic, and have found that they agree with the Arabic of the Polyglot, but the number is not ſufficient to lead to a poſitive concluſion. Mill however himſelf expreſsly declares, that he took his Arabic readings from the London Polyglot, and makes no exception to the Acts of the Apoſtles, Prolegom. § 1472. Beſides, as in this very paragraph he acknowledges that he was unacquainted with Arabic, he could not poſſibly have uſed the edition of Erpenius, in which, if we except the title-page, the epiſtle dedicatory, and the preface, there is not a ſyllable of Latin in the whole work.

11. In his treatiſe de evangeliis Arabicis, ſect. 7. 14, 15, 16. On the other ſide of the queſtion may be conſulted C. B. Michaelis Tractatio critica de variis lectionibus N. T. § 28. where examples are given in which the Arabic verſion of the four Goſpels, printed at Rome and re-printed in the Polyglots, differs from that publiſhed by Erpenius.

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12. Our author in this part of his Orient. Bibl. has printed the Arabic text of John v. 2. as it ſtands in the Roman, Polyglot, and Erpenian editions, in order to ſhew the neceſſity of diſtinguiſhing them in quoting the Arabic verſion. Now with reſpect to Mill, though his readings are here of little weight, as being taken from the Latin tranſlation, yet he deſerves not our author's cenſure in quoting ſimply Arabs, becauſe he expreſsly declares that he means the Arabic of the London Polyglot. But ſtill more extraordinary than his cenſure of former critics, is the total ſilence, which he obſerves in regard to the merits of Grieſbach, whoſe Greek Teſtament was publiſhed ten years before the preſent edition of his Introduction, and who has very accurately diſtinguiſhed the three texts by the marks Ar. Rom. Ar. Pol. and Erp. and likewiſe uſes the abbreviation Arr. when all three coincide.

13. Storr on the contrary, in his treatiſe de evangeliis Arabicis, § 35. concludes with Erpenius, that Nejulamam was the tranſlator, namely of the Goſpels. Of the other books of the N. T. Erpenius adds in his Preface, Cæterum, an idem etiam reliquos libros verterit, non ſatis ſum certus. Non puto: nam et phraſi nonnihil ab Evangeliis diſcrepant, et Syro contextui quam Græco pleriſque in locis videntur eſſe viciniores.

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14. This is the moſt plauſible argument that has been alledged in ſupport of the opinion, that the Arabic verſion of the Goſpels was taken immediately from the Greek. But as the Roman, Polyglot, and Erpenian editions of the Goſpels, contain the text of one and the ſame verſion, as our author and Dr. Storr aſſert, and the Polyglot editions have a pure Arabic expreſſion, why may not the inſertion of Abrubathiki Kolimbithra, which is found in the Roman and Erpenian editions, be aſcribed to ſome interpolator, who was as anxious to retain Greek words as the author of the Philoxenian verſion? For according

according to the above-mentioned hypotheſis it neceſſarily follows, that either the Roman or the Polyglot reading, in the paſſage in queſtion, is the reſult of an interpolation. It may indeed be objected, that Gabriel Sionita altered the text of the Roman edition to better Arabic, and that hence aroſe the reading found in the Polyglots; but as he corrected the Goſpels by a manuſcript brought from Egypt, who will undertake to determine that the alteration in this inſtance was without authority? Beſides, as the manuſcript uſed by Erpenius was brought from Egypt, it is at leaſt poſſible that the Arabic verſion of the Goſpels was made from ſome Coptic verſion, in which the Greek expreſſion was retained, and this poſſibility alone is ſufficient to render the argument inconcluſive, with reſpect to its having been taken immediately from the Greek. This at leaſt is certain, that the words προβατικη κολυμβηθρα are retained in the Coptic verſion publiſhed by Wilkins. It may alſo be obſerved, that the conſtruction in the common printed Greek and Arabic texts is totally different. The former is εϛι δε εν τοις Ιεροσολυμοις επι τη προβατικη κολυμβηθρα, but in the Arabic no expreſſion is uſed for επι τη, and προβατικη is taken in the Nominative, to agree with κολυμβηθρα. Here then the Arabic imitates not the Greek, but the Vulgate, which has Eſt autem Hieroſolymis probatica piſcina. Laſtly, in reſpect to the queſtion, whether the printed Arabic verſion of the Goſpels was taken from the Coptic, or the Greek, or perhaps the Syriac, it may be obſerved that Erpenius is of the ſame opinion with our author, and derives it from the Greek. But Le Long and Simon are of a different opinion. Le Long, after having quoted from the Preface of Erpenius the ſubſcription to the Goſpels, which has been given p. 90. in this volume of the Introduction to the N. T., adds, 'Rectius infert inde R. Simon, cap. 28. hiſt. crit. verſionum N. T. hanc verſionem ex Copticis, proindeque ex interpretatione Coptica, potius quam ex contextu Græco emanaſſe. Viſa eſt tamen illi magis conſentanea verſioni

verſioni Arabicæ quæ adjicitur MSS. Syriacis quam ei, quæ MSS. Copticis reſpondet.

Le Long Bibl. ſacra, Tom. I. p. 120. ed. 1723.

15. But if we therefore conclude that the Arabic verſion actually was made before the time of Mohammed, we are guilty of a petitio principii, and preſuppoſe the thing to be proved. In a verſion of undoubted antiquity, modern words, which are accidentally found in it, muſt neceſſarily be aſcribed to the interpolation of a later hand; but in a verſion like the Arabic, of which the antiquity is very uncertain, it is more reaſonable to conclude, from expreſſions not uſed before the time of Mohammed, that the verſion itſelf, in which they are found, was written ſince that period, than to condemn without authority theſe expreſſions as ſpurious, in order to acquire an argument for the high antiquity of the verſion.

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16. No part of the Arabic verſion has been ſo carefully examined as that of the Acts of the Apoſtles, according to the edition of Erpenius. Our author, in his Curæ in verſionem Syriacam actuum apoſtolicorum, p. 14—42. has given a very accurate collation of the Erpenian Arabic verſion of the Acts, with the old Syriac verſion, from which the former manifeſtly appears, except in a few inſtances, to have been taken from the latter. For this careful examination he is entitled to the thanks of every critic, and if the other books of the Arabic verſion, or verſions, of the N. T. were examined with the ſame care, ſome light might be thrown on a ſubject, which is at preſent involved in obſcurity, as the Acts of the Apoſtles is the only part of the printed Arabic verſion, or verſions of the N. T. on which we can pronounce with any certainty, as to the ſource, from which it was derived. Many Arabic manuſcripts, both of the Old and New Teſtament, have ſubſcriptions at the end, which expreſs not only the year, in which they were written, but the language, from which they were tranſlated. Unfortunately in the preſent inſtance, we are deſtitute of this aid, for we know nothing of the manuſcripts

nuſcripts from which the Roman edition, and the Paris Polyglot were printed, and all that appears from the ſubſcription to the manuſcript uſed by Erpenius, is that it was written in Egypt; but we can derive from it no certain inference, in reſpect to the original from which the tranſlation was made.

17. 1 Pet. v. 3. in the Arabic verſion of Erpenius, can have been tranſlated neither from the Greek, nor from the Syriac, for it has preciſely the reading of the Vulgate, which differs both from the Greek word κληρος, and the Syriac ܒܝܬ ܩܠܝܣܝܐ. And what is ſtill more extraordinary, the Arabic tranſlator has taken the word 'clerus' of the Vulgate in its modern eccleſiaſtical ſenſe. This is no very favourable appearance, either for the antiquity or critical value of the Arabic verſion of this epiſtle. In the Arabic of the Polyglots a different tranſlation is given, but it is expreſſive of the ſame meaning, 'cleri' being there paraphraſed by an expreſſion ſignifying 'conſtituti in dignitatibus ſacerdotii,' a paraphraſe which ſavours of the Roman hierarchy, and is wholly unwarranted both by the Greek and by the Syriac. But as the printed Arabic verſion has, according to Storr, been much interpolated, it is more equitable to aſcribe theſe readings to modern interpolations, than to condemn the whole epiſtle. And that neither the Erpenian, nor the Polyglot verſion of the Catholic epiſtles was tranſlated from the Vulgate, appears from the omiſſion of 1 John v. 7. as Walton has obſerved in his Prolegomen. xiv. § 13. unleſs we ſuppoſe that it was made from a MS. of the Vulgate, of which there are many, where that verſe was omitted.

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18. A copy of this ſcarce edition is preſerved in the Univerſity Library in Cambridge, and marked Ee, 4, 44. and another in the library of St. John's College in Cambridge, where it is marked T, 5, 17.

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19 Our author means the Paris edition of 1723, in two vols. folio; but in the improved edition by Dr. Maſch,

Maſch, more certain accounts are given of the Bukareſt edition of the Arabic verſion, P. II. Vol. I. p. 117.; and he has likewiſe corrected an error, into which Profeſſor Aurivillius had fallen.

20. Of theſe, as well as of the complete editions of the Arabic verſion, a deſcription is given in Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. p. 110—137. For an account of the manuſcripts of the Arabic verſion of the New Teſtament, preſerved in the different libraries in Europe, ſee Boerner's edition of Le Long Bibliotheca ſacra, P. I. p. 234—240. or Vol. I. p. 120—122. of the Paris edition of 1723; Uri's Catalogue, N°. 22—34. of the Arabic manuſcripts, and Note 11. to ſect. 3. of this chapter. In the Univerſity library at Cambridge are two Arabic MSS. of the Goſpels, which formerly belonged to Cyrillus Lucaris. A catalogue of Arabic MSS. has lately been publiſhed in Spain, under the following title, Biblioteca Eſpañola de Eſcritores Rabinos y Arabigos, por D. Joſeph. Caſtro. Madrid, 1788, 2 tom. folio. Caſiri likewiſe publiſhed a Catalogue of Arabic MSS. in the Eſcurial, under the title, Bibliotheca Arabico-Hiſpana Eſcurialenſis, Madrid, 1760—1770, 2 tom. fol.; but I am not certain whether either of theſe two laſt-mentioned catalogues contain manuſcripts of the Arabic verſion.

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21. Not ſo thoſe quoted by Grieſbach, of whoſe merits our author makes no mention. See Note 12.

SECT. XVII.

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1. It is extraordinary that our author makes no mention of the celebrated Hiob Ludolf, or Leutholf, the father of Ethiopic literature in Europe, whoſe Hiſtoria Æthiopica, Francofurti 1681, fol. and Commentarius ad ſuam hiſtoriam Æthiopicam, Francofurti 1691, fol. contain

contain the moſt authentic accounts of the Ethiopic verſion. See alſo Waltoni Prol. xv.

2. What edition of Chryſoſtom's works our author means, I know not; but in that which was publiſhed by Montfaucon, the paſſage, where Chryſoſtom ſpeaks of the Ethiopic verſion, is Vol. VIII. p. 10. Αλλ' ε τα τε ιδιωτε και αγραμματε ετω; αλλα και Συροι, και Αιγυπτιοι, και Ινδοι, και Περσαι, και Αιθιοπες, και μυρια ετερα εθνη, εις την αυτων μεταβαλλοντες γλωτταν, τα περι τετε δογματα εισαχθεντα, εμαθον ανθρωποι βαρβαροι φιλοσοφειν. It may be obſerved that this paſſage relates to the Goſpel of St. John: but it may be reaſonably concluded, that if one Goſpel was tranſlated, the others would not have remained untranſlated. Chryſoſtom has however weakened his own evidence in regard to the Ethiopic, or any one verſion in particular, by the addition of the clauſe και μυρια ετερα εθνη.

3. Of the author of the Ethiopic verſion of the N.T. we have no hiſtorical accounts. Some critics have conjectured that it was made by Frumentius, a biſhop in the fourth century, who firſt preached Chriſtianity in Ethiopia, to which opinion Mr. Bruce ſeems inclined to accede. See his Travels to diſcover the ſource of the Nile, Vol. I. Book II. chap. vi. p. 491. and Ludolfi Hiſt. Æthiopica, Lib. III. c. iv. But Ludolf adds as his opinion, 'id, priuſquam videam, pro certo non affirmaverim,' though Mr. Bruce ſays, p. 490. 'the Abyſſinian copy of the Holy Scriptures, was in Mr. Ludolf's opinion tranſlated by Frumentius.' The Ethiopic verſion contains the whole of the N. T. which is divided into four ſeparate parts. 1. The Goſpels. 2. The Acts. 3. The fourteen epiſtles of St. Paul. 4. The ſeven catholic epiſtles. The Apocalypſe is added as an appendix, and entitled Abukalamſis. Ludolf Hiſt. Æth. Lib. III. c. iv. n. 21.

4. C. B. Michaelis tractatio critica de var. lect. N.T. § 26.

5. In this reference to Grieſbach's Symbolæ criticæ is an erratum, which I have not been able to correct. Perhaps our author means p. 76. and 77. where men-

tion is made of the readings of Origen, and thoſe of the Coptic, Ethiopic, and Armenian verſions.

6. The names of the editors who were natives of Ethiopia are mentioned in the Ethiopic ſubſcription printed at the end of St. Matthew's Goſpel, which Ludolf, in his Comment. ad hiſt. Æthiop. p. 294. has tranſlated in the following manner, Memores eſtote noſtrum in orationibus veſtris ſanctis, ſcilicet fratrum veſtrorum, Teſfa-Sionis Malheſini, Tenſea-Waldi, et Zaſlaſki; Petri, et Pauli, et Bernardini; quoniam omnes nos filii ſumus patris noſtri Tecla Haimanoti, Monaſterii Romani Mons Libani dicti. Though ſix names are here mentioned, it muſt not be concluded that there were ſix editors, for the three firſt are Ethiopic, the three laſt, viz. Petrus, Paulus, Bernardinus, are only Latin names adopted by the three Ethiopic editors. See Le Long Bib. ſacra, ed. Maſch, P. II. Vol. 1. p. 154.

7. At the end of the Acts of the Apoſtles, the editors added an Ethiopic ſubſcription, which Ludolf, in his Hiſt. Æthiop. Lib. III. cap. iv. num. 11. tranſlates as follows, Iſta Acta Apoſtolorum maxima ſui parte verſa ſunt Romæ e linguâ Romanâ et Græcâ in Æthiopicam propter defectum archetypi: id, quod addidimus vel omiſimus, condonate nobis, vos autem emendate illud. It may be here obſerved, that the word archetypum can imply only a ſingle manuſcript, which is the ſource, therefore, from which all our editions of the Ethiopic verſion of the N. T. have flowed. It is probably preſerved in the Vatican, though it does not appear that any one has ever given a deſcription of it.

8. A more accurate Latin tranſlation of the Ethiopic verſion has been publiſhed by Profeſſor Bode under the following title, Novum Teſtamentum ex verſione Æthiopici interpretis in Bibliis polyglottis Anglicanis editum ex Æthiopicâ linguâ in Latinum tranſlatum. Brunſvigæ 1752, 1755, 2 tom. 4to.

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9. This judgement ſeems to be too ſevere, for if the Ethiopic verſion was made immediately from the Greek,

and in an early age, if its readings coincide with the quotations of Origen, and the Greek MSS. of the Alexandrine edition, it ſeems to be entitled to the ſame privileges, as other verſions of equal antiquity. The principal objection applies not ſo much to the verſion itſelf, as to our printed text, which is probably incorrect, as not being the reſult of a collation of different MSS. but the very ſame objection may be made to the old Syriac verſion, in which, though various MSS. have been uſed ſince the original edition of Widmanſtad, the alterations that have been made deſerve rather the name of corruptions, than of improvements. Grieſbach, in his Hiſtoria textus epiſtolarum Paulinarum, Sect. 1. § 12. ſays, Æthiopica et Armenica tranſlationes, quarum neutra alii ulli poſtponenda eſt, puriores quidem quam Syriacâ ad nos pervenerunt: attamen editorum fides non ſine ſpecie in dubium vocatur. Ludolf likewiſe, in the preface to his Ethiopic Lexicon, publiſhed by Wanſleb, at London in 1671, 4to. ſays, Verendum eſt ne idem in cæteris Novi Teſtamenti libris fecerint, quippe Æthiops meus in multis eos differre aiebat ab exemplaribus MSS. patriæ ſuæ.

10. This work was publiſhed at Halle in 1749, 4to. and is the ſame, as that to which our author alludes in the firſt paragraph.

11. Publiſhed at Halle in 1767 and 1769, in two vols. 8vo.

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12. Mr. Bruce, in the chapter quoted Note 3. Vol. I. p. 489. relates, that he brought with him from Abyſſinia a copy of the Ethiopic verſion of the Old Teſtament, which he has depoſited in the Britiſh Muſeum, but it does not appear that he brought a copy of any part of the verſion of the New. He relates, Vol. I. B. II. Ch. 7. p. 493. that copies of the whole New Teſtament are even in that country extremely ſcarce, that except in the churches he had never ſeen a ſingle manuſcript which comprehended all the parts of it, and that even the tranſcripts of the Goſpels were in the hands only of men

of the firſt diſtinction. Ludolf, in his Commentar. Hiſtor. Æthiop. has given a catalogue of Ethiopic MSS. preſerved in different libraries in Europe. See alſo Le Long Bibl. ſacra, ed. Boerner, P. I. p. 158. or Vol. I. p. 130. ed. Pariſ. 1723. and Note 11. to ſect. 3. of this chapter.

SECT. XVIII.

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1. The title of this work is, Moſis Chorenenſis Hiſtoriæ Armeniacæ libri III. Armeniace ediderunt, Latine verterunt, notiſque illuſtrarunt, Gulielmus et Georgius, Gul. Whiſtoni filii, Aulæ Clarenſis in Academia Cantabrigienſi aliquandiu alumni. Londini, 1736, 4to.

2. A much better deſcription is given in Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. I. ſect. 9.

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3. Publiſhed at Helmſtädt in 1757, 4to.

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4. This letter is alſo printed in the Preface to Moſes Chorenenſis, p. 9. and the Engliſh tranſlation of it may be ſeen either in Bp. Watſon's Tracts, Vol. III. p. 302. or p. 245. of the Cambridge edition of Beauſobre and L'Enfant's Introduction, printed in 1779, 8vo.

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5. This is probably an erratum for Eznac, or Eznic: the former orthography is adopted by Le Long, the latter by the Whiſtons, Moſes Choren, p. 311.

6. Our author is not accurate in ſaying that the Syriac and Armenian are the only verſions in which this addition is found, for it is likewiſe in the Perſian. This however affects not his argument, as the Perſian was taken from the Syriac.

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7. Another argument which clearly decides in favour of the opinion that our preſent Armenian verſion was not taken

taken from the Syriac (that is, from the Peſhito) is, that the former contains thoſe books of the New Teſtament which were never admitted into the latter.

SECT. XIX.

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1. They are three diſtinct editions, for that of 1666, which contains both the Old and New Teſtament, is in 4to. that of 1668 which includes only the N. T. is in 8vo. and the edition of 1698 is in 12mo. The two firſt only were printed under the direction of Uſcan, but the laſt is the moſt beautiful edition. A complete deſcription, particularly of the firſt of theſe editions, is given in Le Long Bib. ſacra, ed. Maſch. P. II. Vol. I. p. 173—176. 180. A liſt of Armenian manuſcripts of the New Teſtament is given in Dr. Boerner's edition of this work, P. I. p. 280. or Vol. I. p. 138. of the Paris edition of 1723. See alſo Vol. I. p. 76. of the Catalogus MSS. Bib. Regiæ, and Note 11. to ſect. 3. of this chapter.

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2. The words of Sandius are, Codex præterea Armeniacus, ante 400 annos exaratus, quem vidi apud Epiſcopum eccleſiæ Armeniacæ, quæ Amſtelodami colligitur, locum illum non legit. Now our author ſpeaks of this manuſcript, as if it was the only one, that was uſed by the Armenian Biſhop, but it is poſſible, and even probable, that Uſcan had more than one manuſcript, nor do the words of Sandius imply the contrary.

3. The words of La Croze are, Ce verſet ne ſe trouve point dans l'Armenien. Je parle ici de l'Armenien manuſcrit; car l'Eveque Armenien Uſcan l'a fourré dans les editions de Hollande apres l'avoir traduit ſur le Latin de la Vulgate. But La Croze, on reading the Acts of the Council of Sis (held in 1307) publiſhed by Galanus, altered his opinion as far as relates to Uſcan. For on finding that this verſe was quoted in the Acts of that

Council (unleſs it was inſerted without authority by Galanus) he thought it probable that the manuſcripts of the Armenian verſion, which were written ſince the time of Haitho, might contain that verſe. But none of theſe modern manuſcripts have been actually produced in favour of the opinion, whereas we have poſitive evidence that Armenian manuſcripts, written before the time of this council, have not the verſe. Thus far I had written in the firſt edition of theſe notes: but at preſent all doubts are removed on the ſubject, and we know to a certainty that *no* Armenian MS. of the N. T. has the verſe. This appears from the following teſtimony of Profeſſor Alter at Vienna, which he firſt gave in the Preface to his edition of the Iliad, p. 85. Plurimum Reverendus Bibliothecarius Meghitarenſium, in inſula S. Lazari Venetiis, P. Joannes Zohrab Armenus, Viennæ nunc (ſcil. 1790) negotia agens, mihi affirmavit, *ſe in nullo codice manuſcripto Armeno Novi Teſtamenti, quos tamen multos et varios in Conventus bibliotheca habent, 1 Joh.* v. 7. *reperiſſe, illumque in nullo adhuc codice Armeno repertum fuiſſe.*

4. Since the publication of this Introduction, the fourteen firſt chapters of St. Matthew's Goſpel in the Armenian verſion have been very accurately collated by Bredencamp, and the collation is printed in our author's New Orient. Bib. Vol. VII. p. 142—154.

5. Præfatio ad Moſen Chorenenſem, p. 16.

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6. To the Armenian verſion may be added the Georgian, which was firſt printed at Moſcow in 1743, fol. A deſcription of it is given by the very learned and ingenious Eichhorn in his Allgemeine Bibliothek, or Univerſal Library of Biblical Literature, Vol. I. p. 153—169. The deſcription is taken from an eſſay on the Georgian verſion, written in Georgian by a learned Armenian named Avutadil, and tranſlated into Italian by Paolo Leone, who has the title Veſcovo Ordinante per la Nazione Armena. This tranſlation was brought by Profeſ-

ſor

for Adler from Rome. But as it appears from the deſcription, that the Georgian text was altered from the Slavonian in the edition of Moſcow, it would be of little value in the criticiſm of the New Teſtament. Two MSS. of the Georgian verſion of the Goſpels are preſerved in the Vatican. See Le Long Bib. ſacra, Tom. I. p. 140. ed. Paris, 1723.

SECT. XX.

PAGE 105.

1. A new Latin tranſlation has been publiſhed by Profeſſor Bode, at Helmſtädt in 1750, 1751, with a preface containing hiſtorical and critical remarks on the Perſic verſions.

2. Theſe notes are printed in the Appendix to the London Polyglot, p. 57—98. The Perſic verſion of the four Goſpels, which is the only part of the N. T. hitherto printed, was taken for the edition of the London Polyglot from a MS. in the poſſeſſion of Dr. Pococke, and written in the year 1341. See Waltoni Proleg. XVI. § 9. It was the Codex Pocockianus 126, and is numbered 5453 in the Catalogi Lib. MStorum Angliæ et Hiberniæ in unum collecti. Tom. I. P. I. p. 275. for this is the only Perſic MS. of the Goſpels mentioned in Pococke's catalogue.

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3. In Pierſon's preface to this edition is the following paſſage, Cum Evangeliis Perſicis edendis D. Abraham Whelocus operam navaſſet, tres ſibi MSS. codices impetraverat, Oxonienſem, Cantabrigienſem, et alterum Pocockianum; quorum uno deſcripto, cæteris collatis, fuſiorem in omnes commentarium deſtinaverat. Now Walton, in his 16th Prolegomenon, § 9. relates that he himſelf had knowledge of only three MSS. of the Perſic Goſpels, one in the poſſeſſion of Dr. Pococke, the other

two in the libraries of Oxford and Cambridge; the firſt of which was printed in the London Polyglot, is a verſion different from the two laſt, and was ſuppoſed by Walton to be more ancient. If this account be true, Wheloc muſt have uſed manuſcripts containing diſtinct verſions; his text therefore is of a mixed nature, and of leſs value in that reſpect, as well as in point of antiquity, than that of the Polyglot. Of theſe three MSS. of the Perſic Goſpels, uſed by Wheloc, the Cod. Cantabrigienſis is probably that which is at preſent marked in the Univerſity library Gg. 5. 26. for though there is another Perſic MS. of the Goſpels in the ſame library, yet that belonged formerly to Bp. Moore, and was not brought to Cambridge till ſixty years after the death of Wheloc. Le Long, in his Bibl. ſacr. Tom. I. p. 134. ſays that the Cambridge MS. uſed by Wheloc is preſerved in the library of Emmanuel College. But I have examined this MS. and found that it did not belong to Emmanuel college till the year 1681, twenty-four years after the Perſic Goſpels were printed; for in a blank leaf at the beginning of the MS. is written, Coll. Em. Cant. Ex dono Richardi Kidder hujus collegii quondam ſocii, 1681. The Codex Oxonienſis it is more difficult to determine. Uri, in his Catalogue of Oriental manuſcripts in the Bodleian library, enumerates only two Perſic manuſcripts of the Goſpels, viz. p. 270. noted by him 6 and 7. the one formerly in the poſſeſſion of Laud, the other formerly the property of Hyde. Le Long decides in favour of the former, and in Uri's deſcription of it we find the words Verſio ad verba et mentem Græci textus concinnata, which words are uſed by Pierſon in the title-page. But in favour of the other manuſcript it may be ſaid, that Pierſon has likewiſe in the title-page the following remarkable clauſe, Verſio Perſica Arabicam et Syriacam redolens, which very words are uſed by Uri in his deſcription of his Codex 7. among the Perſic manuſcripts, and they were probably written by ſome proprietor in a blank leaf of the manuſcript itſelf. The Codex Pocockianus has been mentioned in the preceding note.

4. There

4. There are two title pages to Wheloc's edition, one by Wheloc himſelf, the other added by Pierſon. The former is quatuor Evangelia Domini noſtri Jeſu Chriſti Perſice, ad numerum ſitumque verborum Latine data. 1652. The other is Quatuor Evangeliorum Domini noſtri Jeſu Chriſti verſio Perſica, Syriacam et Arabicam ſuaviſſime redolens: ad verba et mentem Græci textus fideliter et venuſte concinnata. Londini 1657. It ſeems therefore that Pierſon, not Wheloc, was of opinion that this Perſic verſion was made from the Greek: or rather it was the opinion of ſome former proprietor of one of the manuſcripts uſed by Wheloc, as the words 'ad verba et mentem Græci textus concinnata' were probably written on a blank leaf of the manuſcript itſelf.

5. A liſt of manuſcripts of the Perſic verſion of the New Teſtament is given in Le Long Bibliotheca ſacra, ed. Boerner. P. I. p. 168—170. or Vol. I. p. 133, 134. ed. Pariſ. 1723.

SECT. XXI.

PAGE 108.

1. As our preſent Engliſh tranſlation of the Bible was made in the time of James I. by a ſociety of forty-ſeven perſons appointed for that purpoſe by royal authority, who were divided into ſix different companies, which met in Weſtminſter, Oxford, and Cambridge, and none of them probably were ſufficiently acquainted with the German to derive any aſſiſtance from Luther's tranſlation, it may ſeem difficult to comprehend how the Germaniſms, of which our author ſpeaks, ſhould have been derived from this ſource: and it may appear more reaſonable to conclude, that thoſe turns of expreſſion, which are no longer current in modern writings, were remnants of the Anglo-ſaxon idiom, of which more traces are viſible in the works of that age, than in thoſe of the preſent century. But it appears from the following circumſtances, that our author's aſſertion is not wholly devoid of foundation. 1. Luther publiſhed his German tranſlation of

the New Teſtament in 1523. 2. A few years previous to this publication William Tyndal, who had ſtudied both in Oxford and Cambridge, went abroad, ſpent ſome time in Germany, was perſonally acquainted with Luther, ſettled afterwards in Antwerp, and publiſhed an Engliſh Tranſlation of the N. T. in 1526. 3. John Rogers, who had ſtudied in Cambridge, and ſpent a conſiderable time in Germany, where he became a miniſter of a Lutheran congregation, tranſlated that part of the Old Teſtament which Tyndal had left unfiniſhed, reviſed his tranſlation of the New, added notes and prefaces from Luther, and publiſhed the whole at Hamburg in 1537, which edition is commonly called Matthewe's Bible, Matthewe being a fictitious name aſſumed by Rogers. 4. It is certain therefore that Rogers made uſe of Luther's verſion; and it is highly probable that Tyndal did the ſame, as he firſt tranſlated thoſe books which Luther had firſt tranſlated, and began the tranſlation of the prophets only a ſhort time before his death in 1536, which Luther had not finiſhed before 1532. Laſtly, it appears from the 14th Rule given by James I. to the tranſlators of our preſent Engliſh Bible, that where the Engliſh tranſlations of Tyndal, Matthewe, &c. by which laſt is meant the edition of 1537, came cloſer to the original than the Biſhop's Bible, their mode of tranſlation ſhould be retained.

See Walchii Bibliotheca Theologica, Tom. IV. p. 82. and Johnſon's hiſtorical account of the Engliſh tranſlations of the Bible, in Biſhop Watſon's Tracts, Vol. III. p. 67—72. 94—96. See alſo p. 309. of the preceding work, and Vol. I. p. 418. of Le Long Bib. ſacra, ed. Pariſ. 1723.

SECT. XXII.

PAGE 109.

1. The Evangeliarium quadruplex of Blanchini conſiſts of two parts, and though it is generally bound in four volumes, yet in quoting it reference is commonly made

made to the part, not to the volume, becauſe the pages are numbered through each part without interruption. A deſcription of the manuſcripts uſed by Blanchini is given by Dr. Semler in his Appendix to Wetſtein's Prolegomena, p. 635—678.

2. To the MSS. uſed by Blanchini, may be added a MS, in the imperial library at Vienna, containing parts of St. Mark's and St. Luke's Goſpels according to the old Latin verſion. A complete deſcription has been given of it in Latin by Profeſſor Alter, and publiſhed in the third volume of the New Repertorium of Profeſſor Paulus, p. 115—170.

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3. The reading of the later verſion, or the Vulgate, is Euroaquilo, whence probably our author conjectures, that the Greek MSS. from which this verſion was made, had Ευραχυλων, the reading of the Cod. Alexandrinus.

4. To the editions of the old Latin verſion, either of the whole or of part of it mentioned by our author, may be added Dr. Semler's edition of the Latin text of the Goſpel of St. John, taken from the Codex Cantabrigienſis. It is printed with his Paraphraſis Evangelii Johannis, 2 tom. 1771, 1772. 8vo. and it will ſhortly be publiſhed by Dr. Kipling, with types reſembling the original. For further information on this ſubject, ſee Le Long Biblioth. ſacra, ed. Maſch. P. II. Vol. III. cap. 1.

SECT. XXIII.

PAGE 112.

1. As the Latin tranſlation was added in order to render the original more intelligible to the inhabitants of thoſe countries, in which Greek was not ſpoken, it is natural to ſuppoſe, that the tranſlation would be adapted to the original, not the original to the tranſlation; and it ſeems extraordinary, for this very reaſon, that the latter conjecture could ever occur to a critic ſo eminent as Wetſtein.

2. It

2. It is not impoſſible that ſome of theſe Latin verſions were written ſeveral centuries after the commencement of Chriſtianity. It is the generally received opinion that the Latin verſions, found in the Codices Græco-Latini, as well as thoſe publiſhed by Blanchini, exiſted in their preſent form, before the age of Jerom. But no ſatisfactory proof has ever been given of this aſſertion; for though the quotations of Lucifer of Cagliari, and other Latin fathers, who lived before the time of Jerom, frequently coincide with the text of ſome one of theſe tranſlations, yet on the other hand they frequently diſagree, as Simon himſelf acknowledges in his Nouvelles Obſervations, P. II. ch. xxi. No one will deny that a Latin verſion or verſions of the New Teſtament exiſted, not only in the fourth, but even before the cloſe of the ſecond century, as appears from the quotations of Tertullian. See Semler's Appendix to Wetſtein's Prolegomena, p. 584. of the ed. publiſhed at Halle in 1764. But who will undertake to determine, that the verſion quoted by Tertullian, is among the number of thoſe which exiſt at preſent? The Codices Græco-Latini were in general written after the age of Jerom, (ſee Montfaucon Palæographia Græca, Lib. III. cap. 1, 2, 3, 4.) at a time when the authority of the Vulgate had in a great meaſure, though not entirely, ſuperſeded the uſe of the more ancient verſions. The Latin verſions therefore annexed to the Greek texts of theſe manuſcripts, for the private uſe of thoſe, who were unable to underſtand the original without the help of a tranſlation, may be conſidered, not indeed as original productions of thoſe ages, in which the Codices Græco-Latini were tranſcribed, but as compoſitions adapted to the text of each particular manuſcript. If this ſtatement be true, the Latin verſions in the Codices Græco-Latini have a mixed text, which is compoſed partly of Ante-Hieronymian readings, partly of readings of the Vulgate, and partly of readings which were borrowed from the particular Greek text, to which they were added.

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3. 'Itala' is perhaps an erratum in the manuſcripts of Auguſtin's works for 'illa,' and perhaps the genuine reading is, 'in ipſis autem interpretationibus illa cæteris præferatur,' &c. This conjecture was made by Bentley, defended by Caſley, and adopted by Lardner, Erneſti, and other eminent critics. See the arguments in ſupport of the reading 'illa,' in Lardner's Works, Vol. V. p. 116. ed. 1788, and Erneſti Inſtitutio interpretis N. T. p. 121. ed. 1775. If this conjecture is grounded, the error was occaſioned by a tranſcriber, who read ITLA for ILLA, and ſuppoſed it to be an abbreviation of ITALA. But there is an inconvenience attending this conjecture, which conſiſts in the word 'nam,' becauſe if Itala be altered to illa, and the ſentence be written 'in ipſis autem interpretationibus illa cæteris præferatur, *nam* eſt verborum tenacior,' &c. there is ſomething wanting to determine the ſenſe of 'illa:' and if, in order to effect this purpoſe, we change 'nam' into 'quæ,' as ſome critics have done who defend the reading 'illa,' we take a liberty which is wholly unwarranted. To avoid therefore the neceſſity of ſo violent an alteration, another ingenious conjecture was propoſed by Potter. He ſuppoſes that Itala is a miſtake for uſitata, and that the paſſage ſtood originally; as written in the moſt ancient manuſcripts, as follows, INIPSIS AUTEMINTERPRETATIONIBUSUSITATA CAETERISPRAEFERATUR, &c.; that a tranſcriber, after having copied 'interpretationibus,' took the firſt ſyllable of uſitata, on returning to his manuſcript, for the laſt ſyllable of the word, which he had juſt written, and of courſe read the next word ITATA, which he concluded to be an erratum for ITALA, and in this manner produced our preſent ſpurious reading.

SECT.

SECT. XXIV.

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1. One might almoſt ſuſpect that tranſlations, which abound in barbariſms of this nature, were written in the ages of ignorance, and after Latin had ceaſed to be a living language.

2. Our author, conſiſtently with his favourite hypotheſis, explains as provincialiſms theſe deviations from claſſic purity. But whatever latitude be allowed to this principle, it ſeems to be inſufficient to explain ſuch examples as 'unus ſcriba,' where the uſe of unus, not as an adjective of number, but as an article, is ſo contrary to the genius of the Latin language, that it could never have been admitted, even in the moſt diſtant provinces, as long as Latin was a living language. It is an idiom peculiar to the dialects of the North, and could never have occurred to any Latin writer before the ancient tribes of Germany, after their conqueſts of Italy had engrafted their language on the Latin, and produced the modern Italian. In ſhort, 'unus ſcriba' is nothing more than the German ein ſchreiber, and the Italian uno ſcriba, and implies a familiarity with theſe expreſſions. Theſe obſervations are made on the ſuppoſition, that our author is right in ſaying, that in the expreſſions unus ſcriba, unus princeps, &c. the word 'unus' is uſed as a modern indeterminate article, like the Italian 'uno.' But it was probably uſed as an indefinite pronoun, and as ſynonymous to 'quidam,' in the ſame manner as εἷς is ſometimes uſed for τις: ſince unus ſcriba, Matth. viii. 19. (not. vii. 19. as in the German original, an erratum, which by accident I neglected to alter in the tranſlation) is literally tranſlated from τὶς γραμματευς; and with reſpect to princeps unus, Matth. ix. 18. though αρχων alone is found in the common editions, yet ſeveral manuſcripts quoted by Wetſtein have αρχων τις, and one has αρχων εἷς. See Geſner's Theſaurus, art. Unus, where Geſner quotes 'unus pater familias,' from Cicero de Oratore.

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3. Salmacidus is not quoted by Cicero from Ennius, for the line which he quotes is the following:

Salmaci, da ſpolia ſine ſudore et ſanguine.
De Officiis, Lib. I. c. 18.

It may be obſerved, that this example muſt not be ſought in the Vulgate, where we find a different expreſſion, James iii. 11. but in the old Latin verſion publiſhed by Sabatier. Matth. iii. 24. is an erratum in the German original for Matth. iv. 24. which is not altered in the tranſlation, becauſe, though I knew it to be an error, I had not diſcovered the real place, till after that page had been already printed.

4. See Note 2.

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5. The firſt example, which our author produces in favour of his hypotheſis, that one of the old Latin verſions was made by a native Syrian, is taken from Mark i. 9. where the Codd. Vercellenſis and Veronenſis for ab Johanne have ab Johannen. The origin of this termination he ſeeks in the Syriac verſion, in which Johannes is expreſſed by ܝܘܚܢܢ (Juhanan); but it is ſurely more reaſonable to aſcribe it to the ignorance of a copyiſt in later ages, who knew not whether 'ab' governed an ablative, or an accuſative. It is therefore mere accident that the proper name in queſtion ends in both verſions with the ſame letter. Beſides, if the Syriac has been the cauſe of theſe ſolœciſms, how ſhall we explain the origin of Scriptum eſt in Eſeiam prophetam, which is found in the Cod. Vercellenſis, Mark i. 1. (Evangeliarium quadruplex, P. II. p. 310.) for, in Eſaia propheta? In Syriac Eſaias is expreſſed by ܐܫܥܝܐ (Eſahjo): the falſe government therefore obſervable in the Latin, cannot poſſibly be aſcribed to any other cauſe, than the ignorance of the writer or tranſcriber. The other examples are ſelected, with a view of ſhewing what our author aſſerts in this paragraph, that there are Syriaſms in the Latin

Latin verſions, where none are obſervable in the Greek, and that theſe idioms are to be aſcribed to a native of Syria, who, in tranſlating the Greek Teſtament into Latin, derived aſſiſtance from the verſion of his own country. The following may ſerve as a ſpecimen. Mark viii. 17. the common Greek text is πεπωρωμενην εχετε την καρδιαν υμων, which, expreſſed word for word, is obtuſum habetis cor veſtrum; but the Latin verſions in the Codex Cant. and the Brixienſis have obtuſa ſunt corda veſtra. Now the uſe of the verb 'ſum' inſtead of 'habeo,' our author ſays muſt be aſcribed to the Syriac verſion, which has here لكم صعبا هو لكما cor durum eſt vobis. But what neceſſity is there for having recourſe to the Syriac verſion, to explain the origin of a phraſe, which, inſtead of being a Syriaſm, is better Latin than the literal traſlation of the Greek? And whoever examines his other examples, will find that they may be all explained, without having recourſe to a verſion, which was perhaps unknown, or at leaſt unintelligible to the authors of theſe Latin tranſlations. The example which our author alleges in the note from Ridley's Diſſertation is inconcluſive, as he himſelf acknowledges.

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6. If Jewiſh converts, inhabitants of Italy in the firſt century, had applied themſelves to the tranſlation of any part of the Greek Teſtament into Latin, which is however mere conjecture, it would be ſtill inſufficient to explain what our author aſſerts with reſpect to the Syriaſms of theſe Latin verſions, ſince the Jews of thoſe ages who lived in Europe ſpake no other language than the Greek, and could read the Old Teſtament only in the Septuagint. If it be replied that a native of Syria might have ſettled in Rome, and applied himſelf to the taſk of tranſlating Greek into Latin, a matter which is in itſelf almoſt incredible, we may anſwer, that no Chriſtian community, either in Rome or any other city of Italy, would have accepted ſuch a tranſlation, where perſons could not have

been wanting, who were able to tranſlate the original into correct and genuine Latin.

7. The examples which our author has alleged in his Curæ, as proofs that Syriaſms are contained in the Latin verſions, where none are obſervable in the Greek, are not wholly ſatisfactory. One of them has been mentioned in the fifth Note, which no more deſerves the name of a Syriaſm, than the expreſſion uſed in the Syriac verſion the title of a Latiniſm. That a literal tranſlation of the Greek Teſtament, which is full of Oriental idioms, as being written by natives of the Eaſt, ſhould have the ſame peculiarities, as the original, is by no means extraordinary: and if in ſome examples expreſſions are diſcovered in the Latin verſions, which favour of the Eaſtern idiom, where the Greek phraſe is pure and claſſical, is it not more reaſonable, as the tranſlations were made in countries where Syriac was unknown, to aſcribe them to the influence of habit acquired by the daily ſtudy of a work that is written in Syriac-Greek? The examples of coincidence between the Syriac and the Vulgate, in readings which are found in no Greek manuſcript now extant, afford no proof that the one was either taken from, or even conſulted in the compoſition of the other, and ſhew only that they were tranſlated from Greek manuſcripts written in an early age, before length of time had introduced the preſent variety.

SECT XXV.

PAGE 117.

1. Our author here diſcovers in the Latin verſions a knowledge of orthographical minutiæ, in regard to Syriac proper names, where no ſuch knowledge is viſible. That Caphernaum is uſed in ſome of them inſtead of Capernaum is by no means extraordinary, ſince καφαρναουμ is found in Greek manuſcripts, and was perhaps the moſt ancient reading, as it is thus quoted by Origen. Scarioth by no means correſponds to the Syriac orthography,

graphy, which is Scariuto, and this word is ſo differently written in the Latin verſions, in ſome Iſcariotes, in others Scariotes, in others again Scarioth, and laſtly, in the Cod. Veronenſis Carioth, that no inference can be deduced from it. At all events there is no neceſſity for referring to the Syriac, ſince Σκαριωτης is a various reading in the Greek; and even were this reading not in the Greek, why cannot a Latin tranſlator have dropped the initial vowel without the intervention of the Syriac, as well as the Syriac tranſlator without the intervention of the Latin? It is an overſight which is naturally to be expected from an inhabitant as well of ancient as of modern Italy, for the number of words which begin with Sc, both in Latin and Italian, greatly ſurpaſſes the number of thoſe, which begin with Sc preceded by a vowel. With reſpect to the teſtimony of Auguſtin, no inference can be deduced from it that Latin verſions were made in the firſt century, for the prima fidei tempora, of which he ſpeaks, may relate to the ſecond, as well as the firſt century.

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2. The learned and ingenious Eichhorn, in his Introduction to the Old Teſtament, ſuppoſes with more probability that the firſt Latin verſion of the Bible was made in Africa, where Latin alone being underſtood, a tranſlation was more neceſſary, where the Latin verſion was held in the higheſt veneration, and where the language being ſpoken with leſs purity, barbariſms might have more eaſily been introduced, than in a provincial town in Italy.

3. But the Greek Teſtament could not have been tranſlated into Latin before the canon had been formed, which was certainly not made in the firſt century. See Millii Prolegomena, § 195. Semleri Commentarii hiſtorici de antiquo Chriſtianorum ſtatu, Tom. I. p. 35—39. and Grieſbachii Hiſtoria textus epiſtolarum Paulinarum, ſect. 2. § 12.

SECT.

SECT. XXVI.

PAGE 120.

1. It appears, from the fac ſimile which the editor of the Cod. Boernerianus has annexed to fol. 23. that diſtinct intervals are between each word; Phil. ii. 4. the reading is diſtinctly εκαστοις κοπιωντες, and the Latin tranſlation is ſinguli laborantes. The copyiſt therefore in tranſcribing from a more ancient manuſcript, written without intervals, having by a falſe diviſion of the two Greek words converted σκοπωντες into κοπιωντες, altered in conſequence of this error the Latin conſiderantes into laborantes. But his alteration is incomplete and inconſiſtent, for he ſhould have changed at the ſame time ſinguli into ſingulis.

SECT. XXVII.

PAGE 123.

1. Wetſtein, in quoting from the Latin verſions which differ from the Vulgate, quotes them indiſcriminately under the title Codices Latini, but Grieſbach has made a very accurate diſtinction between each individual manuſcript, which he quotes by name, and of which he has given a catalogue to the number of ſeventeen. See his Preface, p. 23, 24. In ſhort, he has ſhewn himſelf in this, as well as in every other reſpect, to be the moſt conſummate critic, that ever undertook an edition of the Greek Teſtament. To the readings of Latin manuſcripts which he has given in this admirable work, may be added thoſe of the Codex Evangeliorum Latinus Harleii, and Codex Epiſtolarum Latinus Harleii, which he has communicated in his Symbolæ Criticæ, p. 307—382.

SECT. XXVIII.

PAGE 123.

1. See Millii Prolegomena, § 850—869.

PAGE 124.

2. Examples are given in Wetſtein's Prolegomena, p. 83.

3. For a deſcription of the Divina Bibliotheca Hieronymi, ſee Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. III. cap. 1. § 18. or Walchii Bibl. patriſtica, p. 346.

SECT. XXIX.

PAGE 125.

1. This is aſſerted by Mill in his Prolegomena, § 1401. With reſpect to our author's Note at the bottom of the page, where he produces a paſſage from Theganus, to ſhew that Charlemagne collated the Latin Goſpels both with the Greek and with the Syriac, I muſt confeſs that I have not ſufficient confidence in the authority of Theganus, to believe that Charlemagne, or even his ſecretary Alcuin, underſtood a ſyllable of Syriac. It is probable that neither of them underſtood much of the Greek language, which in thoſe days was very little known in the Weſt of Europe.

PAGE 126.

2. A deſcription of a manuſcript of the Vulgate, written in the 13th. century, is given in the Repertorium, Vol. XVII. p. 183—206. under the title Notitia codicis manuſcripti membranacei e ſæculo 13^mo^ totius vulgatæ verſionis bibliorum SS. propoſita a C. L. Bauero. For a general deſcription of the manuſcripts of the Latin verſion, ſee Le Long Bibl. ſacra, ed. Boerner, P. I. p. 534—574. or Vol. I. p. 234—250. ed. Pariſ. 1723.

PAGE

PAGE 127.

3. A complete account of all the editions of the Vulgate is given in Le Long Bibl. ſacra, ed. Maſch, P. II. Vol. III. cap. 2.

SECT. XXXI.

PAGE 130.

1. This is an original German name, and is the diminutive of the word Wolf: it is written in correct German Wölfelein, but corruptly pronounced Wölfila, or Wulfila, in the dialects of Switzerland, Bavaria, and Auſtria, to which that of the Mœſo-Goths, who likewiſe inhabited the banks of the Danube, is nearly allied.

PAGE 131.

2. See alſo Lardner's Works, Vol. IV. p. 137. ed. 1788.

PAGE 132.

3. The works of Simeon Metaphraſtes, who was born in Conſtantinople at the end of the ninth century, were publiſhed at Paris in 1556, 8vo.

PAGE 133.

4. The German title of this ſmall treatiſe is Verſuch einer Erläuterung einer alten Spur der Gothiſchen Ueberſetzung; it was publiſhed at Halle in 1764.

SECT. XXXIII.

PAGE 139.

1. To place this diſpute in a clear point of view, it is neceſſary to obſerve, that the expreſſion 'German language,' taken in its moſt extenſive ſenſe, (or, as we ſay, 'Teutonic') and as uſed by Fulda, Adelung, and others, who have the moſt profound knowledge of its

antiquity, includes not only the dialects of modern Germany, but all thoſe languages which are ſpoken from the provinces on the ſouthern banks of the Danube, to the borders of the Frozen Sea. It is divided into two principal claſſes, the High and the Low German: the former comprehends all thoſe dialects, which are ſpoken in Upper Saxony, Franconia, Suabia, the circle of the upper Rhine, Switzerland, Bavaria, Auſtria, and in ancient times from the ſource to the mouth of the Danube: probably therefore in the country inhabited by the Mœſo-Goths. The ſecond claſs, or the Low German, comprehends the dialects of Lower Saxony, and Weſtphalia, the Daniſh, Swediſh, or, as it may be called, Suio-Gothic, in oppoſition to Mœſo-Gothic, Icelandiſh, Flemiſh, Dutch, and Engliſh, as ſpoken before it was mixed with Norman-French. This diſtinction being made, it will appear that many of the arguments uſed in the controverſy, relative to the language of the Codex Argenteus, are merely verbal, and that the oppoſite parties frequently agree, where they ſeem to differ. And, what is ſtill more unfortunate, the neglect of this diſtinction has led to very falſe concluſions: for inſtance, a ſimilarity between the language of the Codex Argenteus, and that of the modern High German, has been uſed as an argument, that the verſion muſt be Frankiſh, as if the language of the old inhabitants of Mœſia were not a dialect of the High German, as well as the Frankiſh; and on the other hand, a ſimilarity with the Swediſh has been uſed as an argument, that the verſion is Gothic, as if Suio-Gothic and Mœſo-Gothic were the ſame.

2. The Danes and the Swedes have an indefinite article *en* for the maſculine, *et* for the neuter: but when the article is intended to be uſed definitely, they write it as a termination of the noun, to which it belongs. This peculiarity being not obſervable in the Codex Argenteus, is an argument that its dialect is not that of the Suio-Goths; but it leaves the queſtion undecided, whether it be Mœſo-Gothic, or Frankiſh.

3. With this difference, that the Swedes and the Danes never prefix the ſyllable *ge* or *ga* to the participle, whereas it is ſometimes prefixed to it in the Codex Argenteus. See p. 49. of Lye's Gothic Grammar, prefixed to his edition of the Gothic verſion.

4. The formation of German verbs, by prefixing the ſyllable *ge*, is not peculiar to the dialect of Thüringen, or the writings of Ottfried, but is extremely common in all the dialects of the High German; and a great number of examples are given by Adelung, in his German Dictionary, Vol. II. p. 434. whereas this mode of formation is not uſed in the Daniſh or Swediſh. Now as the ſyllable *ga*, which is only a leſs refined pronunciation, is inceſſantly applied in this manner in the Codex Argenteus, it affords a very ſtrong preſumption that its language is not Suio-Gothic, but like the argument mentioned, Note 2. it leaves the queſtion undecided, whether the verſion was written in the country of the Franks, or in the ancient province of Mœſia.

SECT. XXXIV.

PAGE 142.

1. The arguments uſed in this paragraph ſufficiently evince that the dialect of the Codex Argenteus is that of a nation which, like the Mœſo-Goths, bordered on the Greek empire, and therefore not the dialect of the Franks. But it muſt not be forgotten that the Mœſo-Gothic is ſtill a German dialect; it has a verb Haban (habere), as well as other dialects their Haben, and if Haban occurs in no inſtance of the Codex Argenteus as an auxiliary, it muſt be aſcribed to the circumſtance, that this verſion is a cloſe copy of the Greek, and that the paſt time can be expreſſed in all the German dialects, both with and without the auxiliary. To the influence of the Greek may be likewiſe aſcribed the uſe of the Dual, and of moſt, though not all of thoſe words of the Codex Argen-

teus, which were never uſed by thoſe German tribes, that were unconnected with foreigners.

2. The Mœſo-Gothic is not the only German dialect in which this word is uſed. See Lye's Saxon Dictionary art. Sweltan, and Ihre Gloſſarium Suio-Gothicum art. Swaelta.

3. See the Preface to Ihre Gloſſarium Suio-Gothicum, p. 6. But many of the words, that are quoted by Buſbeck, approach much nearer to the modern German, than to the language of the Codex Argenteus, and are rather to be aſcribed to the Saxon colonies that were planted in Tranſylvania and in the neighbouring provinces, ſome centuries ago, than to be conſidered as remnants of the Mœſo-Gothic.

PAGE 143.

4. Theſe Latin words may be aſcribed to the influence of the Roman colony, which Trajan planted in Dacia.

5. In the Gothic verſion ὑδωρ is invariably tranſlated by the original German word 'wato,' but Luke vi. 49. where ποταμος is tranſlated by 'flodus,' the word 'aqha' (qh correſponds to the Gothic ⊙) is written in the margin, but with what intent it is difficult to determine. In the printed editions of the Gothic verſion it is taken into the text, and compounded with 'flodus.'

6. See Fabricii Bibl. Græca, Vol. VI. p. 599.

PAGE 144.

7. See alſo Semleri interpretatio loci in Cærimoniali Byzantino, qui το Γοθικον commemorat. Halæ 1749, 4to.

8. But the arguments, which our author has already produced, are ſufficiently convincing, that the verſion, contained in the Codex Argenteus, was not written within the limits of Germany, properly ſo called, and that it is exactly ſuch as might be expected from a German tribe, which was ſettled on the borders of the Greek empire, and in the neighbourhood of a Roman colony.

SECT.

SECT. XXXVI.

PAGE 152.

1. Theſe words are not in the edition of the Gothic verſion publiſhed by Junius and Marſhall, nor in that printed at Stockholm, but they may be ſeen in Ihre Ulphilas illuſtratus, p. 67. ed. Büſchen. In Benzel's edition, publiſhed by Lye at Oxford in 1750, they are reſtored to the Gothic text: on which Benzel obſerves in his note to this paſſage, 'Evidens legiſſe noſtrum ϐδεις γαρ εϛιν ανθρωπων ος μη ποιη δυναμιν εν τω ονομαλι μϵ, at mirum eſt nullius nec codicis nec verſionis conſenſum reperiri, quod haud dubie movit Junium, ut verba lectu clariſſima ex editione ſua expungeret.'

PAGE 153.

2. Various readings from the Gothic verſion were firſt quoted by Fell in the Oxford edition of 1675, others were added by Mill, and ſtill more by Wetſtein.

SECT. XXXVII.

PAGE 155.

1. See Semleri diſſertatio de primis initiis Chriſtianæ inter Ruſſos religionis, Halæ 1763, 4to.

PAGE 156.

2. A new edition of the Slavonian verſion was publiſhed at Moſcow in 1783, 4to.

3. It is well known that this paſſage is omitted in moſt of the Greek manuſcripts. See Grieſbach in loco.

PAGE 157.

4. This verſe is omitted in many Greek manuſcripts,

among which are three in uncial letters, and alſo in ſeveral antient verſions. The Cod. Bezæ is here defective.

PAGE 158.

5. Some few readings of the Slavonian verſion are given by Wetſtein and Grieſbach, for inſtance Acts xx. 28. but very copious and accurate extracts have been given from it by Profeſſor Alter, in his edition of the Greek Teſtament, publiſhed at Vienna in 1787, Vol. I. p. 375—390. where the readings are taken from the edition printed at Moſcow in 1614: p. 1122—1156. where they are taken from a Slavonian manuſcript in the imperial library marked 356, and p. 1157—1194. likewiſe from a Slavonian manuſcript in the ſame library marked 355. Theſe relate to the four Goſpels. Vol. II. p. 968—1039. are extracts from the Acts and the Epiſtles, from a Slavonian manuſcript marked in the imperial library 101.

6. Since the publication of our author's Introduction, a very excellent deſcription of the Slavonian verſion has been communicated by Dobrowſky, a profoundly learned critic in that branch of criticiſm, and printed in the Neue Orientaliſche Bibliothek, Vol. VII. p. 155—167. Of this eſſay the following are a few extracts. 1. The Slavonian verſion is very literally tranſlated from the Greek, the Greek conſtruction being frequently retained where it is contrary to the genius of the Slavonian; and reſembles in general the moſt ancient manuſcripts. 2. In the Goſpels it agrees with the Codex Stephani ℵ, more frequently than with any other Greek manuſcript. 3. In the catholic epiſtles it agrees in general with the Codex Alexandrinus, and frequently in the Revelation. 4. In the Acts, and in the epiſtles of St. Paul, it agrees in general with the moſt ancient manuſcripts, but ſometimes with one, ſometimes with another, yet moſt frequently with Wetſtein's Codex E. 5. Of the readings adopted by Grieſbach in the text of his Greek Teſtament, the Slavonian verſion has at leaſt three-fourths. 6. Where the united evidence of ancient manuſcripts is againſt the

the common printed reading, the Slavonian verſion agrees with the ancient manuſcripts. 7. It has not been altered from the Vulgate, as ſome have ſuppoſed, though the fact is in itſelf almoſt incredible. 8. It varies from the text of Theophylact, in as many inſtances as they agree: and their coincidence is to be aſcribed, not to an alteration from Theophylact, but to the circumſtance, that both Theophylact and the author of the Slavonian verſion uſed the Greek edition. 9. The Slavonian verſion has few or no readings peculiar to itſelf, or what the critics call 'lectiones ſingulares.'

Dobrowſky adds, that the extracts made by Alter from the Goſpels, Acts and Epiſtles, are ſelected with great accuracy, but that thoſe which Matthäi has taken from the Revelation are erroneous and uſeleſs.

SECT. XXXVIII.

PAGE 158.

1. See alſo Simon Hiſt. crit. des verſions du N. T. ch. xlii. Our author, in referring to Le Long's Bibliotheca ſacra, means Vol. I. of the Paris edition of 1723. In Dr. Boerner's edition, the account of the Anglo-ſaxon verſion is given P. II. p. 302—316.

2. The edition of 1571 was printed in London, in 4to. and has a preface by John Fox, which is dedicated to Queen Elizabeth. The edition of 1638 was likewiſe printed in London, and contains fragments both of the Old and New Teſtament. The edition of 1665 was printed at Dordrecht, with the Mœſo-Gothic verſion, and re-printed at Amſterdam in 1684.

3. See Millii Prolegomena, § 1401.

PAGE 159.

4. Various readings from the Anglo-ſaxon verſion of the four Goſpels were firſt quoted by Mill, who took them from the papers of Marſhall. See his Prolegomena, § 1462.

§ 1462. With reſpect to its antiquity, the learned are not agreed, but it is generally referred to ſome part of the eighth century. For an account of the manuſcripts of the Anglo-ſaxon verſion, ſee Le Long Bibliotheca ſacra, Tom. I. p. 422, 423. ed. 1723. A very complete catalogue of Anglo-ſaxon manuſcripts in general is given in Wanley's Appendix to Hickes's Theſaurus, publiſhed at Oxford in 1705, folio.

CHAPTER VIII.

Of the manuſcripts of the Greek Teſtament.

SECT. I.

PAGE 159.

1. A codex criticus is a manuſcript, in which the tranſcriber, inſtead of copying from one and the ſame ancient manuſcript, ſelects from ſeveral thoſe readings, which to him appear to be the beſt.

PAGE 160.

2. See alſo the Prolegomena to Profeſſor Birch's edition of the four Goſpels, publiſhed at Copenhagen in 1788, in which the learned editor has deſcribed a very great number, particularly of the manuſcripts preſerved in the libraries of Italy, which before his time had been either totally neglected, or very imperfectly examined. Profeſſor Alter has likewiſe communicated extracts from Vienna manuſcripts, in his edition of the Greek Teſtament publiſhed at Vienna in 1787. See Vol. I. p. 323—1078. Vol. II. p. 415—967.

SECT.

SECT. II.

PAGE 161.

1. See Mill's Prolegomena, § 1052—1057. But to prevent confuſion it is neceſſary to obſerve, that ο αποστολος is frequently uſed in a different ſenſe, denoting not a collection of leſſons from the epiſtles, but the epiſtles themſelves. See Grieſbach's Hiſtoria textus epiſtolarum Paulinarum, ſect. 2. § 10. Thoſe manuſcripts, which contain leſſons from the four Goſpels, are called in general Evangeliſtaria. See Wetſtein's Prolegomena, p. 62.

2. This manuſcript belonged formerly to Cæſar de Miſſy, and will be deſcribed in a ſubſequent ſection, under the title Codex Goettingenſis 2. A tranſcript of the liſt of leſſons from our author's Or. Bibl. would be foreign to the preſent purpoſe.

3. Becauſe additions of this kind might be more eaſily admitted into a Lectionarium, than into a regular tranſcript of the Greek Teſtament. Their non admiſſion therefore is a ſtronger proof againſt their authenticity, in the former caſe, than in the latter.

PAGE 162.

4. To render this example more intelligible, it may be obſerved that the genuine text of this paſſage, and which Grieſbach has reſtored, is κρατουντος δε αυτου Πετρου και Ιωαννην, but that in ſeveral Lectionaria a new leſſon begins with Acts iii. 11. and in the following manner, Εν ταις ημεραις εκειναις κρατουντος του ιαθεντος χωλου, κ.τ.λ. Now the inſertion of του ιαθεντος χωλου was neceſſary in the beginning of the leſſon, in order to inform the audience of the ſubject of diſcourſe; but in the third chapter of the Acts, in which mention had been already made of the healing of the lame man, αυτου was ſufficient, and του ιαθεντος χωλου would have been wholly ſuperfluous.

5. This

5. This interpolation from a Lectionarium is likewiſe rejected by Grieſbach, as alſo ειπε ο Κυριος, Luke vii. 31. and οι περι τον Παυλον, Acts xxi. 8.

6. Alſo in the two Vienna manuſcripts deſcribed by Treſchow, and noted by Grieſbach Codd. 124, 125. Namely the two verſes of St. Luke's Goſpel, ch. xxii. 43, 44. are copied in theſe manuſcripts after the thirty-ninth verſe of Matth. xxvi. But in the laſt of theſe three manuſcripts the addition is only in the margin.

7. Animadverteram multoties in media lectione quædam omiſſa eſſe, quæ legerentur in alia lectione.

Evangelium ſecundum Lucam, ed. Matthäi, p. 446.

8. This is probably an erratum for Luke xxii. 43. To comprehend in what reſpects Wetſtein is here inaccurate, it is neceſſary to conſult Matthäi's note to this paſſage. Wetſtein however has not quoted falſely; he has only quoted too little. He mentions ten Evangeliſtaria, in which the two verſes, Luke xxii. 43, 44. are omitted. This is a real fact, and cannot be denied even by Matthäi, though this learned editor relates, that in the ſame Evangeliſtaria the ſame leſſon is found in another part, in which theſe verſes are not omitted. His words, which, as too often happens in the writings of this profound critic, were not dictated by a ſpirit of liberality and good breeding, are the following: 'Si ergo Wetſtenius primam lectionem intellexit, cum dixit hæc abeſſe, teſtimonium ejus veritati conſentaneum eſt: ſin de altera lectione monuit, mentitus eſt.'

9. An accurate deſcription of the Evangeliſtaria is expected from Dr. Grieſbach, in the ſecond volume of his Symbolæ criticæ. See the firſt volume, p. ccxxiv.

SECT. III.

PAGE 165.

1. Our author is here totally ſilent in regard to the merits of the immortal Semler, who was the firſt critic that ventured to call in queſtion the opinion of Wetſtein,

ſtein, and to defend the Codices Græco-Latini againſt the charge, which Wetſtein had laid to them. So early as the year 1765, two years therefore before the publication of our author's ſecond edition of this Introduction, and twenty-three before the publication of the fourth, Dr. Semler printed the third volume of his Introduction to the Interpretation of Scripture, entitled Hermeneutiſche Vorbereitung, in which, both in the preface, and in ſeveral parts of the work itſelf, he ſupports theſe manuſcripts againſt the accuſation at that time admitted by our author, and perhaps by every critic in Europe. In his Spicilegium Obſervationum, annexed to Wetſtenii Libelli ad criſin N. T. which he publiſhed in 1766, he delivers, p. 179, 191, &c. the ſame ſentiments; more at large, p. 44—54. of his Apparatus ad liberalem N. T. interpretationem, publiſhed in 1767, and laſtly in the beginning of the fourth volume of his Hermeneutiſche Vorbereitung, printed in 1769. The original genius of this great critic and divine, permitted him in no caſe to be a blind follower of the opinion of others, he aſcended conſtantly to the ſource itſelf, examined with his own eyes, and made more diſcoveries in ſacred criticiſm, and eccleſiaſtical hiſtory, than the envy of his contemporaries has been willing to admit.

PAGE 166.

2. Namely the Codex Amandi, Claromontanus, Sangermanenſis, and Boernerianus.

PAGE 170.

3. Eraſmus could never imagine that the celebrated Codex Vaticanus was written after the council of Florence. The alterations therefore, a ſecunda manu, which are viſible in this manuſcript, muſt be thoſe, which he meant to aſcribe to one of the articles of convention in this council: and this is a very obvious conſtruction of Eraſmus's own words, 'Codices ad latinorum exemplaria *emendatos*.' But he had never ſeen the manuſcript, of which he ſpeaks, for he ſays, in the paſſage quoted by

our

our author from the Capita Argumentorum, 'Talis adhuc *dicitur* adſervari in bibliotheca pontificia.' In our author's reference to Eraſmus's Note on Luke x. 1. is an erratum, which I have not been able to correct: Eraſmus's Note on that verſe, in the edition of 1527, relates to a totally different ſubject.

PAGE 171.

4. It is true that the expreſſion 'Romana lectio,' which Sepulveda here oppoſes to 'Græci codices,' is ſomewhat ambiguous, but he himſelf determines its meaning, by oppoſing in the ſame ſentence 'exemplaria Romana' to the 'exemplaria Græcorum,' and by giving in the following ſentence to the 'exemplaria Romana,' the title of 'libri archetypi.' Where he oppoſes the Greek original to the Latin tranſlation, he uſes the terms 'dictio Græca,' and 'dictio Latina.'

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5. This conjecture is not probable. Dr. Semler, in a note to Simon Hiſt. critique du Texte du N. T. ch. xxix. ſuppoſes that Sepulveda underſtood by 'certus locus,' the celebrated paſſage 1 John v. 7. which the editors of the Complutum edition had tranſlated from the Latin into Greek, his letter being dated Rome 1535, which was twenty-one years after that edition was printed, and thirteen after it was publiſhed.

6. This explanation leaves the matter in as much uncertainty as Sepulveda's own expreſſion, but the whole ſeems to be clear from Note 4. After all, it is a matter of no conſequence, whether the agreement in queſtion, to alter the Greek manuſcripts from the Latin, took place at the council of Florence, or not. For in ancient manuſcripts the original text may be diſtinguiſhed from modern alterations, and new manuſcripts written ſince the council of Florence are in other reſpects of little or no value.

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7. The term 'recenſio' was firſt applied to the manuſcripts of the Greek Teſtament by Semler, in the third volume of his Hermeneutiſche Verbereitung, publiſhed in 1765, and his Apparatus ad liberalem N. T. interpretationem, publiſhed in 1767, and adopted by Grieſbach, in his Synopſis Evangeliorum, and in his Greek Teſtament and Symbolæ criticæ.

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8. Grieſbach refers all theſe Recenſiones to ages prior to the eighth century. Mirum hoc videbitur nemini qui ſecum reputaverit ſexto aut ſeptimo ſæculo extitiſſe jam illam recenſionem quæ in codicibus recentioribus pleriſque habetur, et a textu vulgari typis excuſo parum differt; inde vero a ſæculo octavo vix novam recenſionem ullam procuratam fuiſſe, nec variantium lectionum numerum inſigniter poſtea auctum eſſe, ſi ſphalmata demas a librariis dormitantibus admiſſa, et gloſſas nonnullas e margine in textum temere tranſlatas.

Hiſt. textus ep. Paulin. ſect. 1. § 11.

9. See Grieſbach's Symbolæ criticæ, p. ix.

SECT. IV.

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1. For inſtance, Mill printed the text of Stephens's third edition, but Wetſtein having adopted another text, was ſometimes guilty of miſtakes in accommodating to his own text, the various readings of that of Mill. To avoid this inconvenience, Profeſſor Birch has abided by the text which Mill had adopted. See his Preface to the four Goſpels, printed immediately before the Prolegomena.

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2. Named by Knittel Codex Guelpherbytanus A, and quoted by Grieſbach by the title Codex P.

3. Codex Guelpherbytanus B, and Grieſbach's Codex Q.

4. To theſe publications may be added that of the Codex Boernerianus, printed at Meiſſen in Saxony, in 1791, under the following title, XIII epiſtolarum Pauli Codex Græcus, cum verſione latina vetere vulgo Antehieronymiana, olim Boernerianus nunc bibliothecæ electoralis Dreſdenſis, ſumma fide et diligentia tranſcriptus et editus a C. F. Matthæi.

The Codex Vindobonenſis, named Codex Lambecii primus, has been publiſhed by Profeſſor Alter; for he has printed his Greek Teſtament from this manuſcript, except where it had manifeſt errata, and even theſe he has carefully noted. This edition will be deſcribed in a following chapter.

5. In the Orient. Bibl. Vol. XXII. N°. 333. our author has printed a letter, which he had received from Profeſſor Adler in the year 1783, in which he relates, that when Spoletti delivered his memorial to the Pope, in order to obtain permiſſion to print the Codex Vaticanus, he was referred, according to the uſual routine, to the inquiſition, with the order that Father Mamachi, the magiſter ſacri palatii, ſhould be conſulted in particular; whoſe ignorance, and its uſual attendant, a ſpirit of intolerance, induced him to perſuade the Pope to prevent the execution of the plan, under the pretence that the Codex Vaticanus differed from the Vulgate, and might therefore, if made known to the public, be prejudicial to the intereſts of the Chriſtian religion. The Abbé Spoletti preſented a ſecond memorial to the Pope, in which he anſwered the objections of Father Mamachi, but the powers of the inquiſition prevailed againſt arguments, which had no other ſupport than ſound reaſon. Profeſſor Adler further relates, that ſince the death of Evodius Aſſeman, who was one of the librarians in the Vatican, the difficulty of acceſs to the manuſcripts is ſo great, as to make it almoſt impoſſible for a critic to derive at preſent any advantage from them; that it is ſtrictly forbidden not only to copy, but even to collate them.

them. It is a fortunate circumſtance, therefore, for the learned world, that Profeſſor Birch had made ſuch complete extracts from the Codex Vaticanus, before the intolerant principles of Cardinal Zelada, and Monſignor Reggio, had produced the preſent order. In the Orient. Bibl. Vol. XXIII. N° 348. our author has printed a letter, which he had received from the celebrated De Roſſi, in which he endeavours to vindicate the honour of Pius VI. who is his friend and patron, and to ſhew that Spoletti abandoned the deſign of his own accord. But admitting that the Pope himſelf, as far as relates to his own private ſentiments, was not averſe to the undertaking, yet this at leaſt is certain, that no public permiſſion was ever given to Spoletti, though he repeatedly aſked it; he was therefore obliged to abandon the deſign, ſince the private indulgence of the Pope, would have been no ſecurity againſt the vengeance of the inquiſition. However, no obſtacles were thrown in the way of the collation of MSS. in the Vatican for Dr. Holmes's edition of the Septuagint.

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6. The rules, which are neceſſary to be obſerved in the critical uſe and application of the manuſcripts of the Greek Teſtament, are given by Grieſbach, in his Hiſtoria textus epiſtolarum Paulinarum, p. 18—23.

SECT. V.

PAGE 184.

1. A liſt of manuſcripts of the Greek Teſtament, hitherto uncollated, might be ſelected from the following publications, and perhaps from ſeveral others, with which I am unacquainted.

Bibliothecæ Apoſtolicæ Vaticanæ Codicum MSS. tomum catalogus a Steph. Evodio Aſſemano, et Joſ. Simone Aſſemano, Romæ 1756, 3 tom. fol. But only a few copies

copies of this catalogue remain, the reſt having been deſtroyed in the fire which conſumed a wing of the Vatican. The ſecond volume contains the Greek manuſcripts. A catalogue of the Vatican manuſcripts is likewiſe given in Montfaucon Bibl. bibliothecarum, Tom. I. p. 1—155.

Bibliothecæ Mediceo-Laurentianæ catalogus ab A. M. Biſcionio digeſtus atque editus, Florentiæ, 1752—1756, 2 tom. fol.

Bandini Catalogus Codicum Græcorum Bibliothecæ Medicææ Laurentianæ, Florentiæ 1764—1770, 3 tom. folio.

Græca D. Marci Bibliotheca Codicum MStorum per titulos digeſta, præſide et moderatore Laurentio Theupolo, Equite, ac D. Marci Procuratore, juſſu Senatus. Venetiis 1740, fol.

Græci Codices manuſcripti apud Nanios Patricios Venetos aſſervati, Bononiæ 1784, 4to.

Codices manuſcripti bibliothecæ regiæ Taurinenſis, cum animadverſionibus Paſſini, Rivautellæ, et Bertæ, cum figuris, Taurini 1749, fol.

Bibliotheca Ducis Mutinenſis, printed in Montfaucon's Bibliotheca bibliothecarum, Tom. I. p. 531. In this library are two manuſcripts written in uncial letters, the one of the Goſpels, the other of the Acts of the Apoſtles, which have never been collated.

Regiæ Bibliothecæ Madritenſis Codices Græci MSti, a Johanne Iriarte, Madrid 1769, fol.

Catalogus librorum tam impreſſorum quam MStorum Bibliothecæ Lugduno-Batavæ, opera Wolferdi Senguerdii, Jac. Gronovii, et Joh. Heyman, Lugduni apud Batavos, 1716, fol. Supplementum, ib. 1741, fol.

Catalogus Codicum MStorum Bibliothecæ Regiæ, Pariſiis 1739—1744, 4 tom. fol. of which the ſecond volume contains the Greek manuſcripts.

Bibliotheca Coiſliniana, olim Seguieriana, ſtudio et opera B. de Montfaucon, Pariſiis 1715, fol.

P. Lambecii Commentariorum de auguſtiſſima bibliotheca Cæſarea Vindobonenſi Libri octo, Vindobonæ, 1665

1665—1579, 8 tom. fol. It has been re-printed with conſiderable additions, by F. Kollar, ib. 1766—1782.

Neſſelii Catalogus MStorum Orient. et Græcor. Bibliothecæ Vindobonenſis, Vindobonæ 1690, 2 tom. fol.

Neſſelii recenſio ſpecialis omnium codicum MStorum Bibliothecæ Vindobonenſis, cura J. F. Reimanni, Hanoviæ 1712, 8vo.

Catalogus Codicum MStorum Bibliothecæ Gothanæ, Auctore E. S. Cypriano, Lipſiæ 1714, 4to.

C. T. de Murr Memorabilia Bibliothecarum publicarum Norimbergenſium et Univerſitatis Altdorfinæ, Norimbergæ 1786—1788, 2 tom. 8vo.

Bibliotheca Codicum Græcorum ſereniſſimi Bavariæ Ducis et Electoris, printed in the firſt volume of Montfaucon's Bibliotheca bibliothecarum, p. 587. In this library is an ancient manuſcript, containing, beſide the Acts and the Epiſtles, the book of Revelation.

Henſleri notitia codicum N. T. Græcorum, qui Havniæ in bibliotheca regia adſervantur, Havniæ 1784, 8vo.

Erichſen's View of the collection of ancient manuſcripts in the King of Denmark's great library, written in Daniſh, and publiſhed at Copenhagen in 1786, 8vo.

Matthäi Notitia Codicum MStorum Moſquenſium, Moſquæ 1776, fol.

Thomæ Jameſii ecloga Oxonio-Cantabrigienſis diſtributa in libros duos, quorum prior continet catalogum confuſum librorum MStorum in bibliothecis duarum academiarum Oxoniæ et Cantabrigiæ, poſterior catalogum eorum diſtinctum et diſpoſitum ſecundum quatuor facultates, obſervato tam in nominibus quam in operibus ipſis alphabetico literarum ordine. Londini 1600, 4to.

N. B. The Catalogue of the manuſcripts of the Bodleian, publiſhed by Uri at Oxford, in 1787, includes only the Oriental.

Catalogi librorum MStorum Angliæ et Hiberniæ in unum collecti, Oxoniæ 1697, fol.

Catalogus librorum MStorum quos Collegio Corporis Chriſti in Academia Cantabrigienſi legavit M. Parkerus

Archiepiſcopus Cantuarienſis. Ed. J. Naſmith, Cantabrigiæ 1777, 4to.

Catalogus librorum MStorum bibliothecæ Cottonianæ, ſcriptore Thoma Smith, Oxonii 1696, fol.

Catalogue of the Harleian collection of manuſcripts preſerved in the Britiſh Muſeum, London 1759, 2 vols. folio.

Ayſcough's Catalogue of the manuſcripts in the Britiſh Muſeum hitherto undeſcribed, Lond. 1782, 2 vols. 4to.

N. B. The five manuſcripts of the Greek Teſtament, purchaſed at Dr. Aſkew's ſale for the Britiſh Muſeum, are not in this catalogue, being purchaſed ſince the publication.

Cailey's Catalogue of the Manuſcripts of the King's Library, Lond. 1734, 4to.

Bibliotheca bibliothecarum manuſcriptorum nova, ubi, quæ innumeris pene MStorum bibliothecis continentur, ad quodvis literaturæ genus ſpectantia et notatu digna, deſcribuntur et indicantur a B. de Montfaucon, Pariſiis 1739, 2 tom. fol.

Diarium Italicum, ſive monumentorum veterum Bibliothecarum, Muſæorum, &c. notitiæ ſingulares in itinerario Italico collectæ: additis ſchematibus ac figuris, a R. P. D. Bernardo de Montfaucon, Pariſiis 1702, 4to.

Palæographia Græca, ſive de ortu et progreſſu literarum Græcarum, et de variis omnium ſæculorum ſcriptionis Græcæ generibus: itemque de abbreviationibus, et de notis variarum artium ac diſciplinarum: additis figuris et ſchematibus ad fidem manuſcriptorum codicum. Opera et ſtudio D. Bernardi de Montfaucon, Pariſiis 1708, fol.

Bibliotheca ſacra, in binos ſyllabos diſtincta; quorum prior, qui jam tertio auctior prodit, omnes ſive textus ſacri, ſive verſionum ejuſdem quavis lingua expreſſarum editiones, nec non præſtantiores MSS. codices, cum notis hiſtoricis et criticis exhibet: poſterior vero omnia eorum opera, qui huc uſque in ſacram ſcripturam quidpiam ediderunt. Labore et induſtria Jacobi Le Long, Pariſiis 1723, 2 tom. fol.

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The Florence library alone has at leaſt a thouſand Greek manuſcripts, two of which are of the Revelation of St. John, as Adler relates in his Bibliſch-critiſche Reiſe, p. 60. The royal library in Paris, as appears from the Catalogue above-quoted, Vol. II. p. 12—20. has eighty manuſcripts either of the whole, or of parts of the Greek Teſtament, ſixty-five Catenæ or commentaries, enumerated p. 28—40. which likewiſe have the text of parts at leaſt of the Greek Teſtament; and fifty-ſeven Lectionaria, enumerated among the Libri Rituales, p. 40—57. making in all two hundred and two, of which only forty-nine have been collated. It appears likewiſe from the Diarium Italicum, the Palæographia Græca, and the Bibliotheca bibliothecarum, that there are many manuſcripts of the Greek Teſtament in uncial letters, in the different libraries of Italy, which have never been collated. Nor is it improbable that many lie buried in the libraries of Conſtantinople, as appears from the accounts given by the Abbé Toderini, in his Letteratura Turcheſca, publiſhed at Venice in 1787, in 3 vols. 8vo. Laſtly, Blanchini, in the Apendixes to his Evangeliarum Quadruplex, has deſcribed many manuſcripts, which have been hitherto unnoticed in the editions of the Greek Teſtament.

SECT. VI.

PAGE 185.

1. Within the laſt few years, the number of collated manuſcripts of the Greek Teſtament has been very conſiderably augmented, by the induſtry of Profeſſors Matthäi, Alter, and Birch: occaſional reference therefore will be made, in the courſe of theſe notes, to ſuch as either have not, or could not have been deſcribed by our author.

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2. This ſentence I have conſiderably ſoftened in the tranſlation, becauſe the original is couched in terms, which

which no man of learning ought to uſe towards another. The ſuſpicion, which our author would excite in regard to the accuracy of Dr. Semler's quotations, is not only uncandid, but ungrounded, and he has thereby withheld from his readers much valuable information, which he might have derived from the excellent work to which he alludes; but as the tranſlator, taught by experience, places as much confidence in the quotations of Semler as in thoſe of Michaelis, he will take the liberty to introduce occaſional remarks from a treatiſe, of which it is ſufficient to ſay, that it is quoted by Grieſbach and Woide. Its German title is, Hermeneutiſche Vorbereitung, printed at Halle in 1760—1769, 4 vols. 12mo. the two laſt volumes of which contain the beſt critical deſcription of all the known manuſcripts of all the Greek Teſtament, which has hitherto been given.

N. B. In the following catalogue of manuſcripts, our author does not particularly diſtinguiſh thoſe which are written in capital, or, as they are commonly called, uncial letters, from thoſe which are written in ſmall characters. But they are diſtinguiſhed by Wetſtein's notation of them, which our author always mentions, and in which the former are denoted by letters, the latter by cyphers.

CODEX ALEXANDRINUS.

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3. To place this diſpute in a clear point of view, and determine which of the two eminent critics, Wetſtein or Woide, was miſtaken, it is neceſſary to examine the original documents, on which the whole of the controverſy depends. Theſe documents are three in number,

a) The Arabic ſubſcription, written by a proprietor of this manuſcript before it came into the hands of Cyrillus Lucaris, and of which the following is a tranſlation, Memorant hunc librum ſcriptum eſſe calamo Theclæ martyris,

b) The

b) The ſubſcription written by Cyrillus himſelf, viz. Liber iſte ſcripturæ ſacræ Novi et Veteris Teſtamenti, prout ex traditione habemus, eſt ſcriptus manu Theclæ nobilis fœminæ Ægyptiæ, ante mille et trecentos annos circiter, paulo poſt concilium Nicænum. Nomen Theclæ in fine libri erat exaratum, ſed extincto Chriſtianiſmo in Ægypto a Mohammedanis, et libri una Chriſtianorum in ſimilem ſunt redacti conditionem. Extinctum ergo et Theclæ nomen et lacerátum, ſed memoria et traditio recens obſervat.

Cyrillus, Patriarcha Conſtantin.

c) The teſtimony of Matthæus Muttis, a contemporary, friend, and deacon of Cyrillus, and who afterwards inſtructed in the Greek language John Rudolph Wetſtein, uncle of the celebrated editor of the Greek Teſtament. His teſtimony is conveyed in a letter written to Martin Bogdan, a phyſician in Bern, and dated Jan. 14, 1664. 'Præceptorem in Græcis hic habui Matthæum Muttis ex Cypro, ejuſdem Patriarchæ diaconum, qui retulit codicem illum inventum in monte Atho, in cujus ambitu ſunt monaſteria XXII. totidem caſtella monachorum, nunquam a Turcis expugnata, ſed tributo penſo hactenus conſervata. Vid. Wetſtenii Prolegom. p. 10.

Now this laſt document alone can decide on the queſtion relative to the place, where this manuſcript was diſcovered; for Cyrillus himſelf is totally ſilent on that ſubject, and the Arabic ſubſcription can have no reference to it. But Woide, in his twelfth paſagraph, endeavours to weaken the evidence of Matthæus Muttis, and to render the teſtimony of the elder Wetſtein ſuſpicious, though every impartial reader muſt be convinced, after peruſing theſe three documents, that the laſt is the only one which is entitled to any credit; for it is the direct and poſitive teſtimony of men of character, whoſe honeſty we have no reaſon to doubt, whereas the two firſt documents are nothing more than fabulous tradition. That Woide's objections are really ungrounded, is clearly pointed out by Spohn, in his edition of the Notitia

codicis Alexandrini, p. 10—13.; but admitting them to be real, what inference ſhall we deduce? That the Codex Alexandrinus was found by Cyrillus in Alexandria? By no means. It is well known that Cyrillus, before he went to Alexandria, ſpent ſome time on mount Athos, the Greek repoſitory and manufactory of manuſcripts of the New Teſtament, whence a great number has been brought into the Weſt of Europe, and a ſtill greater number has been ſent to Moſcow; it is therefore at leaſt poſſible, if not probable, independently of the evidence of Muttis, that Cyrillus procured it there either by purchaſe or by preſent, took it with him to Alexandria, and brought it thence on his return to Conſtantinople. This poſſibility alone is ſufficient to deſtroy the inference, that Cyrillus diſcovered it in Alexandria, drawn from the ſuppoſed invalidity of the teſtimony of Muttis. In ſhort, if we reject this teſtimony, for which however there is no ground, we are left wholly in the dark; and the inquiry relative to the place, where this manuſcript was diſcovered by Cyrillus, muſt be abandoned to conjecture. It muſt at the ſame time be acknowledged, that the Arabic ſubſcription in the Codex Alexandrinus clearly proves, that it had been in Egypt, at ſome period or other, before it fell into the hands of Cyrillus.

4. See Spohn's objections, p. 32. of his edition of the Notitia codicis Alexandrini. Compare alſo Woide, § 33. with Montfaucon Palæographia Græca, p. 113. Montfaucon ſays, In omnibus variarum regionum, provinciarum, et locorum, codicibus eandem characteris formam advertimus, exceptis Ægyptiacis ad Coptorum ritum ſcriptis, qui inſolito modo exarati ſunt. Now as this difference is not obſervable in the Codex Alexandrinus, we might conclude that it was not written in Egypt. But Montfaucon, who takes for granted that it really was, ſolves the difficulty by ſuppoſing, that the manuſcript was written before that peculiar mode of writing was in uſe in Egypt, of which he gives a ſpecimen, p. 259.

5. This

5. This Codex received the name of Alexandrinus, becauſe Cyrillus brought it immediately, though perhaps not originally, from Alexandria: but if we argue from the name, to the place where it was written, we ſhall conclude that every Codex Bodleianus, and Codex Vaticanus, was written in the Bodleian and the Vatican. We may conclude however on other grounds, that it was really written in Egypt. 1. The Arabic ſubſcription ſhews that it once belonged to an Egyptian, or that during ſome time it was preſerved in Egypt, where Arabic has been ſpoken ſince the ſeventh century. 2. We know that a great number of manuſcripts of the Greek Bible have been written in Egypt. 3. Woide, in his 33d ſection, has ſhewn a remarkable coincidence in certain points of orthography between the Cod. Alex. and the writings of the Copts. From all which circumſtances it is reaſonable to ſuppoſe, that the Codex Alexandrinus was written in Egypt. See alſo the arguments produced by Wetſtein in his Prolegomena, p. 10. But that which he derives from the ſimilarity between the readings of the Codex Alexandrinus, and thoſe of the Coptic verſion, the margin of the Philoxenian verſion, &c. is no abſolute proof, becauſe this ſimilarity might ſtill be found, even if the Codex Alexandrinus had been copied at Conſtantinople from a manuſcript written in Egypt.

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6. Our author here relates as a matter of fact, that a Greek ſubſcription of this import actually exiſted in the Codex Alexandrinus, though at preſent no traces of it are viſible. But for this aſſertion we have no other authority, than a tradition recorded by Cyrillus in the Latin ſubſcription which he wrote to this manuſcript. See Note 3. *b*. It is however not impoſſible that a Greek ſubſcription originally exiſted in this manuſcript, as it was the uſual practice of tranſcribers to ſubjoin to each copy, which they had taken, their name, the date, and the place where it was written: but it is ſurely more reaſonable to aſcribe its loſs to accident, than, as Cyrillus

rillus did, to deſign. If any man, on purchaſing a book without a title-page, ſhould aſcribe its loſs to the malice or envy of ſome enemy to the contents of the book itſelf, he would be juſtly expoſed to ridicule; but when a ſubject is covered by the veil of antiquity, myſterious conjectures are too eaſily admitted, and the honeſt but weak Cyrillus, whoſe brethren groaned under the yoke of Mohammed, was as ready to aſcribe every trivial misfortune to the barbarity of the Saracens, as the Spaniards of the middle ages to the cruelty of the Moors.

7. Woide replies, § 43. that a diſtinction muſt be made between Thecla martyr, and Thecla protomartyr.

8. Our author is here not perfectly accurate. Woide ſays, § 28. Alia atramenti ſpecie ſcriptum eſt initium et finis codicis, alia medium ejus. Priori atramento reliquiæ Matthæi, Marcus et index Periocharum Lucæ, et deinde ſecunda epiſtola ad Corinthios, a medio verſus octavi capitis decimi, nec non reliquæ epiſtolæ Pauli, epiſtola ad Hebræos et revelatio Johannis exaratæ ſunt: poſteriori Lucas, Johannes, Acta Apoſtolorum, epiſtolæ catholicæ omnes, epiſtola ad Romanos, prima ad Corinthios, et ſecunda ad medium verſus octavi capitis decimi. The place therefore, where the one ceaſes, and the other commences, is not in the middle.

To the extracts given by our author from Woide, § 28. may be added, In initio et fine libri membrana plerumque eſt tenuior, quam perrodit atramentum acrius fuſcum, ſpiſſum, et deciduum: in medio libri atramentum eſt tenue et flavum, et charta pergamena eſt compactior et præſtantior. Ejuſdem tamen ævi eſt utrumque atramentum quia folium reperitur, cujus altera pagina fuſcido, altera flavo atramento ſcripta eſſe videtur. But he has taken no notice of a queſtion, which juſtly merits the attention of a critic, whether the goodneſs of the text itſelf is affected by the difference of the handwriting, whether this difference is accompanied by a diverſity in the orthography, in the accuracy of the tranſcript, and above all, whether it betrays a diverſity of manuſcripts, from which the Cod. Alex. was copied.

9. Yet

9. Yet the Codex Alex. abbreviates, ανθρωπος, δαβιδ, θεος, ιησους, ισραηλ, κυριος, μητηρ, πατηρ, ουρανος, πνευμα, σαυρος, σωτηρ, υιος, χριστος. It has alſo other marks of abbreviation. See Woide's Preface, § 34. But Dr. Semler, in his Hermeneutiſche Vorbereitung, Vol. III. p. 62. ſuppoſes that the more ancient manuſcript, from which the Cod. Alex. was copied, had a much greater number; from a falſe method of decyphering which marks, he explains many errors committed by the copyiſt of the latter. See his Note 33. to Wetſtein's Prolegomena.

10. In the third ſection of his preface. At the end of this ſection he takes notice of the corrections which have been made in this manuſcript, and obſerves that Wetſtein has not been ſufficiently accurate in his manner of noting them. This ſubject he has examined more at large in a German eſſay, printed in the third volume of the Kieliſche Beyträge.

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11. After a great diſplay of learning, in which Woide examines the evidence for the antiquity of the Cod. Alex. he concludes, at the end of ſect. 4. Codicem Alexandrinum intra medium et finem ſæculi quarti ſcriptum eſſe. This is the very greateſt antiquity, that can poſſibly be allowed to the Codex Alexandrinus, for it has not only the τιτλοι or κεφαλαια majora, but the κεφαλαια minora, or Ammonian ſections, accompanied with the references to the canons of Euſebius: but our author does not believe it to be ſo ancient by at leaſt two centuries. Thoſe who would examine the objections, that may be made to Woide's arguments in particular, may conſult Spohn's remarks on Woide's fourth ſection, p. 42—109. of his edition of the Notitia codicis Alexandrini. Montfaucon, in his Palæographia Græca, Lib. III. cap. iii. aſcribes to the Codex Alexandrinus about the ſame age, as to the two manuſcripts of Dioſcorides, the one preſerved at Vienna, the other at Naples. Lambecius, in his deſcription of the Codex Dioſcoridis preſerved at Vienna,

na, in his Commentarii de auguſtiſſima bibl. Cæſ. Vindobonenſi, Lib. II. cap. vi. has made it appear that this manuſcript was written by order of the Empreſs Juliana Anicia, at the beginning of the ſixth century. Now as this manuſcript of Dioſcorides is the only Greek manuſcript written in uncial letters, of which the date can be determined with any preciſion, (Montfaucon Palæog. Græc. Lib. III. c. ii. p. 195.) and the characters of this manuſcript, when compared with the oldeſt inſcriptions, appear to be as ancient as thoſe of any manuſcript now extant, Montfaucon, p. 185. is of opinion that neither the Codex Alexandrinus, nor any other Greek manuſcript, can be ſaid with much probability to be prior, any length of time, to the ſixth century. He allows the poſſibility, but ſays that he had never been able to diſcover any certain marks in a Greek MS. which could warrant him to aſſert, that it actually was older than the ſixth century. The age of manuſcripts written ſince the ninth century may be aſcertained, becauſe they have very frequently a ſubſcription expreſſive of the year in which they were written. See Montfaucon Palæographia Græca, p. 42—91. But as no date is found in manuſcripts prior to that period, we muſt judge from the form of the letters, and a compariſon of them with inſcriptions, of which we know the date. In this manner Montfaucon, in his Palæographia Græca, Lib. III. aſcertains the date of Greek manuſcripts written between the fifth and the ninth century. It muſt be obſerved however, that the form of the letters is not the only criterion for determining the age of thoſe ancient manuſcripts, as appears from our author's account of the Cod. Alexandrinus, and Cod. Vaticanus.

It may be here obſerved, that the queſtion relative to the antiquity of a manuſcript, is of much leſs importance, than that which relates to the antiquity of its text. The diſtinction between theſe two queſtions, to which the early critics have paid too little attention, has been beſt diſplayed by Dr. Semler. If a manuſcript, for inſtance, written in the tenth century, has readings, which coincide

cide with the quotations of Origen, in ſuch a manner as to juſtify the opinion, that it was copied from a manuſcript of the Alexandrine edition, and of the third century, it will follow that the vellum and the ink are only 800 years old, the text 1500. Beſides, the latter queſtion is not only more important, but may be aſcertained with greater certainty, becauſe we have a ſtandard, or criterion, by which we may judge, whereas we are ſeldom in poſſeſſion of ſufficient data, to determine with accuracy the former queſtion.

12. Here our author is miſtaken, for Woide, in the fifth paragraph of his preface, quotes a very long paſſage from the third edition of Michaelis's Introduction, which in the German original is Vol. I. p. 466.

13. Compare Woide's fifth ſection de præſtantia codicis, with Spohn's very ſolid objections, p. 183—257. of his edition of the Notitia codicis Alexandrini.

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14. On this ſubject Woide has eminently diſplayed his critical abilities, and in his ſixth ſection, de latinizatione codicis, has moſt ably defended the ancient Greek manuſcripts in general, and the Codex Alexandrinus in particular, from the charge of having been corrupted from the Latin. See alſo what Grieſbach has ſaid on this ſubject in his Symbolæ, p. cxi.

15. This is one of the manuſcripts collated by Matthäi, who has noted it by the letter l, in his edition of the Greek Teſtament. See his note to Acts iv. 25.

16. Alſo in the Ethiopic verſion. See Grieſbach in loco.

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17. See Wetſtein in loco, for Grieſbach has not quoted the Coptic verſion for this reading, either in his Greek Teſtament, or in his Symbolæ.

18. And of the Ethiopic. See Grieſbach in loco.

19. The Ethiopic verſion has likewiſe a reading expreſſive of δεξιοβολος.

20. The

20. The readings of the Codex Alexandrinus coincide very frequently, not only with the Coptic, and the old Syriac, but with the new Syriac and the Ethiopic, as may be ſeen on examining Wetſtein and Grieſbach, in examples where this manuſcript is quoted, a circumſtance which favours the hypotheſis, that the Codex Alexandrinus was written in Egypt, becauſe the new Syriac verſion having been collated with Egyptian manuſcripts of the Greek Teſtament, and the Ethiopic verſion being immediately taken from them, have neceſſarily the readings of the Alexandrine edition.

21. See Grieſbach's Symbolæ criticæ, p. ix.

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22. It is thus written in the Cod. Alex. and not αναπαυσεως, as appears from Woide's edition. Though no other Greek manuſcript has this reading, it is expreſſed in the Ethiopic verſion, which again corroborates the obſervation made Note 20.

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23. The German title of this work is, Rathleffs Geſchichte jetzt lebender Gelehrten. It was publiſhed at Zelle in 1740—1747, in 12 vols. 8vo.

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24. See Wetſtein's Prolegomena, p. 12. and Semler's Note 30, to his edition of the Prolegomena, p. 37.

25. Dr. Semler has likewiſe treated of this manuſcript in his Hermeneutiſche Vorbereitung, Vol. III. p. 61—82.

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26. But it does not appear that Cyrillus ever denied that he found it on mount Athos, and our author is totally miſtaken in ſaying that Cyrillus deſcribed it as having been found in Egypt. He deſcribes it as having been written in Egypt; but of the place, where he firſt diſcovered it, he ſays not a ſingle ſyllable. See Note 3, where

where the ſubſcription of Cyrillus is given at full length. But our author is not the only critic, who has quoted the Patriarch of Conſtantinople, for an evidence which he has never given, or at leaſt has never committed to writing. That Cyrillus preſented this manuſcript to Sir Thomas Roe on his return from Alexandria, without mentioning that he firſt diſcovered it on mount Athos, is no argument againſt the reality of the fact: for every donor, being inclined to enhance the value of his preſent, will of courſe conceal thoſe circumſtances, which may tend to diminiſh its value: whereas Muttis, who had no ſuch intereſt to promote, candidly confeſſed what Cyrillus had not indeed denied, but only paſſed over in ſilence.

27. The poſſibility that Greek manuſcripts in Alexandria were altered from the Latin no one can deny. Even ſo early as the time of Origen ſingle alterations might have taken place, for the learned father in a paſſage quoted by Wetſtein in his note to Matth. viii. 28. complains of erroneous readings εν τοις Ελληνικοις αντιγραφοις, which clearly implies the uſe of manuſcripts written in ſome other language than the Greek: and as he ſpent ſome time in Rome, it is not impoſſible that he made uſe of the eſtabliſhed verſion of a church, which at all times maintained the higheſt authority.

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28. See Woide's Preface, § 38. He adds, alia quædam præterea deſunt, quæ a ſolo Waltono interdum annotata fuiſſe video.

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29. The following account is nothing more than a tranſlation of our author's German tranſlation of the Latin ſubſcription written by Cyrillus. See therefore the original, quoted Note 3. With reſpect to the examples produced by our author, in the preceding paragraph from Grabe's Prolegomena, to prove the ignorance of the writer of the Codex Alexandrinus, ſee Woide's anſwer, § 32. of his Preface.

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30. See Note 7.

31. The Arabic ſubſcription by no means confutes itſelf, unleſs a ſenſe be aſcribed to it which the writer probably intended not to expreſs. He ſays nothing more than, 'that this manuſcript is ſaid to have been written by one Thecla a martyreſs." Now, as various perſons of this name might have ſuffered martyrdom, it is ſurely unreaſonable to ſuppoſe, that the writer of the Arabic ſubſcription intended to expreſs the contemporary of St. Paul in particular. Our author's opinion that Cyrillus appealed not to the Arabic ſubſcription, but to a tradition unconnected with that which is there recorded, ſeems to be without foundation, and the true ſtate of the caſe appears to be the following. Some centuries after the Codex Alexandrinus had been written, and the Greek ſubſcription and perhaps thoſe other parts where it is now defective already loſt, it fell into the hands of a Chriſtian inhabitant of Egypt, who not finding the uſual Greek ſubſcription of the copyiſt, added in his native language (Arabic having been ſpoken in Egypt ſince the cloſe of the ſeventh century) the tradition, either true or falſe, which had been preſerved in the family or families, to which the manuſcript had belonged: 'memorant hunc codicem ſcriptum eſſe calamo Theclæ martyris.' In the ſeventeenth century, when oral tradition reſpecting this manuſcript had probably ceaſed, it becomes the property of Cyrillus Lucaris, whether in Alexandria, or on mount Athos, is of no importance to the preſent inquiry. On examining the manuſcript, he finds that the Greek ſubſcription is loſt, but that there is a tradition recorded in Arabic by a former proprietor, in which is ſimply related that it was written by one Thecla a martyreſs, which is undoubtedly what he means by 'memoria et traditio recens.' Taking therefore upon truſt that one Thecla a martyreſs was really the copyiſt, he conſults the annals of the church to diſcover in what age and country a perſon of this name and character exiſted,

exiſted, finds that an Egyptian lady of rank, who was called Thecla, ſuffered martyrdom, between the time of holding the council of Nicæa and the cloſe of the fourth century, and concludes, without further ceremony, that ſhe was the very identical copyiſt. Not ſatisfied with this diſcovery, he attempts to account for the loſs of the Greek ſubſcription, and aſcribes it to the malice of the Saracens, being weak enough to believe that the enemies of Chriſtianity would exert their vengeance on the name of a poor tranſcriber, and leave the four folio volumes themſelves unhurt. I acknowledge that what has been here advanced is mere hypotheſis, but as we are wholly deſtitute of hiſtorical evidence, it is our only refuge, and it is moſt reaſonable to adopt that, which ſolves the difficulties in the eaſieſt and ſimpleſt manner.

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32. The Acœmets were μοναχοι ακοιμητοι. With reſpect to the opinion that the Cod. Alex. was written by a monk of this order, ſee Semler's Note 25 to Wetſtein's Prolegomena. If it was written by a monk of this order, Wetſtein ſays (Prol. p. 10) that it is an argument in favour of its being written rather at Conſtantinople, than at Alexandria.

33. Hiſtoire des ordres monaſtiques, religieux, et militaires, par le P. Helyot. Paris 1720. 8 tom. 4to.

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34. See Wetſtein's Prolegomena, p. 11. or p. 34. of Semler's edition with his Note 27.

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35. Dr. Semler, in his notes to Wetſtein's Prolegomena, is totally ſilent as to the argument which Wetſtein derives from αγοραιοι. In his Hermeneutiſche Vorbereitung, Vol. III. p. 62. he refers the Cod. Alex. to the ſeventh century. Wetſtein makes it not only more ancient than the ſeventh century, but ſuppoſes (Proleg. p. 11.) that it was one of the manuſcripts collated at

Alexandria in 615 for the New Syriac verſion; an opinion which has been refuted by Dr. Ridley in his treatiſe De verſionibus Syriacis, ſect. 15. Adler likewiſe, on collating the marginal readings of the Philoxenian verſion in the four Goſpels, found only two, which were peculiar to the Codex Alexandrinus. See his Verſiones Syriacæ, p. 131.

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36. The example which now follows, in the account taken from the third edition, is applied in a totally different manner in the new deſcription which our author has given in his fourth edition: he would have avoided therefore not only repetitions but contradictions, if inſtead of printing the two deſcriptions ſeparately, he had combined his remarks in one ſingle uniform relation. But this liberty would have been unwarranted in a tranſlation. See Note 14.

37. An inference of this kind would be very uncertain, for though we may conclude from the antiquity of the three volumes containing the Old Teſtament, to that of the fourth, which contains the New, yet the former may have a very correct text of the Septuagint, the latter a very incorrect text of the Greek Teſtament. Nay, we cannot even conclude from the text of one page to that of another, in the New Teſtament alone, ſince the ſeveral parts contain the text of ſeveral editions. See Griesbach's Symbolæ Criticæ, p. ix.

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38. To prevent miſtakes it is neceſſary to obſerve, that the word 'part' is here not equivalent to 'volume,' as Wetſtein's Greek Teſtament conſiſts only of two volumes, but of four parts; the firſt containing the Goſpels, the ſecond the epiſtles of St. Paul, the third the Acts and the catholic epiſtles, and the fourth the book of Revelation.

39. Here may be inſerted the following MSS. collated by Birch.

CODICES

CODICES ANGELICI

IN BIBLIOTHECA AUGUSTIN. EREMIT. ROMÆ.

Codex Angelicus 1, in folio, membranaceus, foliorum 272, quatuor evangelia complectitur, quibus canones Euſebii præmittuntur. Scriptus eſt ſæculo xi. judice Montfaucon.

Codex Angelicus 2, in quarto, membranaceus, foliorum 219, ſæculi xi. vel xii. quatuor evangelia continet, quibus tabulæ Harmoniæ Euſebianæ, et κεφαλαιων indices præmiſſæ ſunt.

Birch Prolegomena, p. 48.

CODEX ASKEWANUS.

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40. This MS. was purchaſed at Dr. Aſkew's ſale, with ſeveral other MSS. of the Greek Teſtament, by the Truſtees of the Britiſh Muſeum, where it is at preſent preſerved, and marked 5115 among the additional manuſcripts. Our Author ſpeaks of three volumes, the firſt containing the Goſpels, the two laſt the Acts and the Epiſtles, which, as Aſkew ſuppoſed, are parts of the ſame whole. The three volumes were ſold at Dr. Aſkew's ſale, as three diſtinct manuſcripts, but all three were purchaſed for the Britiſh Muſeum, the truſtees of which have not conſidered them as parts of one whole, for the volume which contains the Goſpels is now marked in the Britiſh Muſeum among the additional manuſcripts, N°. 5116, that which contains the Epiſtles of St. Paul 5117, but that which contains the Acts and the catholic epiſtles 5115. They are not of the octavo ſize, as our author ſays, but ſmall quarto. It may not be improper to mention at preſent in what manner the other manuſcripts of the Greek Teſtament, which belonged to Dr. Aſkew, were diſpoſed of at the ſale of his books. Beſide the three already mentioned, which were noted in the catalogue of ſale 609. 620. 630. two others were purchaſed

chaſed for the Britiſh Muſeum, noted in the catalogue of ſale 621, 622, both of them manuſcripts of the Goſpels, the one in two volumes 4to. which was ſold for twenty nine pounds eight ſhillings, the other in one volume large 4to. which was ſold for twenty ſeven pounds ſix ſhillings. The latter was brought from Mount Athos, and was written in the year 1159, by one Nephon, a monk. Theſe two MSS. are noted at preſent in the Britiſh Muſeum $\left.\begin{matrix}5111\\5112\end{matrix}\right\}$ and 5107. Another of Dr. Aſkew's manuſcripts, noted in the catalogue of ſale 624. containing the four Goſpels, in one volume folio, was purchaſed for the Univerſity Library in Cambridge, and coſt twenty pounds. The two remaining MSS. of the Greek Teſtament, which were ſold at Dr. Aſkew's ſale, were purchaſed by Mr. Lowes, but theſe have been reſold, and I know not where they are at preſent. They were both manuſcripts of the Goſpels. All Dr. Aſkew's manuſcripts of the Greek Teſtament, are written on vellum, but none in uncial letters.

41. Dr. Velthuſen, in anſwer to theſe objections of Profeſſor Kulencamp, publiſhed in 1777 a defence of the antiquity of the Aſkew manuſcript, which is printed in the firſt volume of the Kicliſche Beyträge.

In addition to thoſe above-mentioned Dr. Aſkew poſſeſſed an Evangeliſtarium, which formerly belonged to Dr. Mead, and was quoted by Wetſtein by the title Codex Meadi 2. It was purchaſed by Mademoiſelle D'Eon. See Note 211.

CODEX AUGIENSIS.

42. This is the utmoſt that can be allowed to the antiquity of the Codex Augienſis, for its Latin concluſion, quoted by Wetſtein, Vol. II. p. 9, is taken from the works of Rhabanus Maurus, as Dr. Semler has remarked in his Hermeneutiſche Vorbereitung, Vol. IV. p. 66; and that this paſſage from Rhabanus Maurus was written by the ſame perſon, who wrote the manuſcript itſelf, I have found on examining the hand writing. The Greek

Greek text is written in capitals, and the Latin in Anglo-ſaxon letters: it muſt therefore have been written in the Weſt of Europe, where that formation of the Latin letters, which is vulgarly called Anglo-ſaxon, was in general uſe between the ſeventh and twelfth centuries. A critical examination of the readings of this MS. is given by Dr. Semler, Vol. IV. p. 67—80. of the above-mentioned work.

43. The Codex Augienſis is at preſent in the library of Trinity College in Cambridge, where it was depoſited in 1787, after the death of the younger Bentley, together with the other manuſcripts of the celebrated Dr. Richard Bentley. Under the names Georgii Michaelis Wepferi, and Ludovici Chriſtiani Miegii, which are mentioned by Wetſtein, Vol. II. p. 8. Bentley has written Emptus eſt hic Codex Richardo Bentleio, A. D. MDCCXVIII, which correſponds with Bentley's letter, printed in Wetſtein's Prolegomena, p. 153. Beſide the Latin concluſion quoted by Wetſtein, Vol. II. p. 8. there is written on the front part of the laſt leaf which is paſted to the binding, Monaſterium Augiæ in Belgis, ubi inſtitutus eſt Goddeſchalcus. It is written in uncial letters, and without accents: but the letters are not written continua ſerie, for there are not only intervals between the words, but at the end of every word there is a dot. The words Χριστος and Ιησους are not abbreviated, as in the common manuſcripts, $\overline{\text{XC}}$ and $\overline{\text{IC}}$, but $\overline{\text{XPC}}$ and $\overline{\text{IHC}}$, as in the Codex Cantabrigienſis.

44. Yet not only the Augienſis and Claromontanus, but likewiſe the Boernerianus has εγκακωμεν, 2 Cor. iv. 1. but written contrary to the uſual Greek orthography ενκακωμεν. See Matthäi's edition of the Codex Boernerianus, fol. 43.

CODICES AUGUSTANI.

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The Augſburg MSS. are deſcribed in Montfaucon Bibliotheca bibliothecarum, Tom. I. p. 592. and in the

Bibliothecæ Auguſtanæ Vindelicæ Græcorum Codicum Catalogus. Auguſtæ Vindelicorum, 1605. The laſt mentioned catalogue I have never ſeen, but I quote it on the authority of the Leyden Catalogue, p. 184. Montfaucon aſcribes to a printed catalogue of Augſburg MSS. the date 1595.

CODEX BANDURII.

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This fragment is printed in Montfaucon's Palæographia Græca, p. 235. in uncial letters reſembling the original.

CODICES BARBERINI.

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45. This is a very extraordinary aſſertion; the readings of Marcion are quoted by every critic, and our author himſelf approves it, whereas no motive could juſtify a critic in quoting from a collection of readings, where the collection itſelf is a forgery. The caſes are by no means parallel.

46. Our author has here printed an account of the celebrated Codex Vaticanus, which had been communicated to him by Profeſſor Birch, from which it appears that this was one of the manuſcripts collated by Caryophilus.

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47. Prolegomena, p. 61. It may ſeem extraordinary, that Wetſtein, as well as our author in the place to which this note refers, ſhould ſay that Stephens has quoted, in the margin of his edition, ten manuſcripts of the Goſpels, eight of the Acts and the Epiſtles, and two of the Revelation, when it is certain that Stephens had only ſixteen, including the Complutenſian edition. But it muſt be obſerved that, according to this calculation, the ſame individual manuſcript may be reckoned twice

or thrice. For inſtance, the Codex α, or the Complutum edition, which includes the whole N. T., is reckoned thrice, firſt in the Goſpels, ſecondly in the Acts and the Epiſtles, thirdly in the Revelation. The Codex β, which includes the Goſpels and the Acts, is in the ſame manner reckoned twice, and ſo of the reſt; in conſequence of which diviſion the number in queſtion is made out.

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48. This appears from a compariſon of Mill's extracts with thoſe of Blanchini. Their coincidence ſhews that both drew from the ſame ſource, the Collatio Caryophili.

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49. See Birch's Prolegomena to his Greek Teſtament, p. 36—45. But beſide the ſix Vatican MSS. in which Birch diſcovered the readings of the Collatio Caryophili. he has deſcribed, p. 33—36. ten manuſcripts of the Goſpels, which are preſerved in the Barberini library. Two of theſe he quotes, John vii. 53. for the omiſſion of the ſtory of the adultereſs; Mill likewiſe quotes, for the ſame omiſſion, two Codd. Barb. from the Collatio Caryophili. Now as Caryophilus uſed preciſely ten manuſcripts of the Goſpels, a doubt may ariſe on this ſubject, which perhaps the learned editor is able to remove. The ten Codices Barberiniani of the Goſpels are the following:

1. Cod. Barberinianus 8.
2. Cod. Barberinianus 9.
3. Cod. Barberinianus 10.
4. Cod. Barberinianus 11.
5. Cod. Barberinianus 12.
6. Cod. Barberinianus 13.
7. Cod. Barberinianus 14.
8. Cod. Barberinianus 118.
9. Cod. Barberinianus 208.
10. Cod. Barberinianus 211.

A catalogue, though an imperfect one, of the manuſcripts in the Barberini library is given in Montfaucon Bibliotheca bibliothecarum, Tom. I. p. 171.

CODICES BAROCCIANI.

50. The Codd. Barocciani are preſerved in the Bodleian. Our author deſcribes only two by this name, becauſe Wetſtein included the others under the Codd. Bodleiani. The Codices Barocciani in general are deſcribed in the Catalogi Librorum Manuſcriptorum Angliæ et Hiberniæ in unum collecti. Oxoniæ 1697, fol. p. 1—38. They were brought from Venice, and given to the Bodleian library in 1629, by Lord Pembroke. The origin of their name is mentioned at the end of the preface to the above quoted work: Qui, quoniam ex bibliotheca clariſſimi Baroccii prodierunt, ab eo libri Barocciani appellantur.

CODD. BASILEENSES.

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A catalogue, though a very imperfect one, of the manuſcripts belonging to the city of Baſel, may be ſeen in Montfaucon Bibliotheca bibliothecarum, Tom. I. p. 607—615. taken from Spizelii Arcana bibliothecarum.

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51. A critical examination of the readings of this MS. is given in the Hermeneutiſche Vorbereitung, Vol. III. p. 137—145.

52. It is true that Wetſtein's Codex 1, in the book of Revelation is likewiſe called Codex Reuchlini, as well as his Codex 1, in the three firſt parts of his Greek Teſtament, but they are two totally diſtinct manuſcripts. The former contains the book of Revelation alone, whereas the latter has all the books of the Greek Teſtament, except the Revelation. Though it is poſſible therefore that

that they were originally parts of the ſame whole, yet in regard to their exterior they muſt be conſidered as ſeparate manuſcripts, and they are even deſcribed as ſuch by our author, the latter being ſtill preſerved at Baſel, whereas Wetſtein was unable to diſcover the former. See his Greek Teſtament, Vol. I. p. 42, and Vol. II. p. 742. It may be obſerved, that the MS. of the Revelation called Cod. Reuchlini, was that from which Eraſmus printed his text of that book: but this MS. belongs not to the preſent inquiry. It will be particularly deſcribed by our author, No. 221.

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53. Dr. Semler is of the ſame opinion. In his Hermeneutiſche Vorbereitung, Vol. III. p. 173—179. and Vol. IV. p. 131—134. he has given a critical examination of its readings.

54. That Origen made alterations from the Latin is not abſolutely impoſſible. See Note 27.

55. Alſo of the Ethiopic.

56. Alſo the Vercellenſis, Colbertinus, and the Latin Cantabrigienſis. See Griesbach in loco.

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57. Mark vi. 15.

58. But in the old Syriac the particle οἱ is omitted.

59. But Origen quotes the paſſage without this disjunctive particle, nor is it found either in the Coptic, or Ethiopic verſions, which were certainly taken from manuſcripts of the Alexandrine edition.

60. Wetſtein adds, Multa etiam ob ὁμοιοτέλευτα omittit.

61. Wetſtein has quoted them in his Prolegomena, p. 44. under the title, Exempla ex margine hujus codicis petita, ubi eum Eraſmus ſuâ manu perperam correxit.

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62. See Matthäi's Note to this paſſage.

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63. It proves therefore that the readings in the Collatio Caryophili, were not forged either by Caryophilus, or Poſſin, but it leaves the queſtion undetermined, with reſpect to the particular manuſcripts, from which Caryophilus ſelected them. See Note 49.

64. See Birch's Prolegomena, p. 40—45.

65. Our author here quotes an opinion of Dr. Semler, without referring to the place where it is given. I have carefully examined what Semler has written on this ſubject in his Hermeneutiſche Vorbereitung, Vol. IV. p. 141—148. but he there gives an opinion which is diametrically oppoſite to that aſſerted by our author, for he conjectures not that this manuſcript was copied from the Complutum edition, but that it was one of the manuſcripts which were collated for that publication, an inference which he deduces from the coincidence, which he had diſcovered between their readings. He refers it a century prior to the publication of the Complutum edition, and p. 142. gives it as his opinion, that it was copied from a very ancient manuſcript.

CODICES Sti BASILII.

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A catalogue of the manuſcripts in the library of St. Baſilius in Rome is given by Montfaucon in his Bibliotheca bibliothecarum, Tom. I. p. 194—198.

66. The deſcription which Blanchini gives of this MS. in his Evangeliarium quadruplex, P. I. p. 519, is the following; Præclariſſimus vetuſtuſque Codex CXIX, in quarto, eadem pari diligentia ac antedictus CLII, ſummoque pariter labore ab anonymo Palæographo in charta pergamena, microcalliſtis characteribus, conſcriptus continet Novum Teſtamentum.

67. Since the publication of our author's Introduction, this manuſcript has been collated by Profeſſor Birch, and its readings inſerted in his edition of the Greek Teſtament.

tament. He has deſcribed it in his Prolegomena, p. 46, 47.

68. Several manuſcripts of the Greek Teſtament preſerved in the valuable library of the monaſtery of St. Baſilius in Rome are deſcribed by Philippus Vitalis in the Evangeliarium quadruplex, P. I. p. 506—529, with plates containing ſpecimens of their letters. Of theſe the following have been collated by Profeſſor Birch.

1. Codex S^ti^ Baſilii xxii, membranaceus, in quarto, foliorum 155, ſæculi xi, quatuor evangelia continet, cum tabulis harmoniæ Euſebianæ.

2. Codex xli, in quarto, membranaceus, anno a mundi creatione 6561, a C. N. 1053 conſcriptus, foliorum 132, ab initio et fine mutilus, quatuor evangelia complectitur.

3. Codex cxix, in quarto, membranaceus, foliorum 247, ſeculi ut videtur xi, integrum N. T. complectitur. This is the ſame which our author deſcribes N°. 43.

4. Codex clii, in quarto, membranaceus, ſæculi xii, continet Evangelia Matthæi, Marci, Lucæ, et primum caput Johannis: reliqua injuria temporis exciderunt.

5. Codex clxiii, in octavo, membranaceus, ſæculi xi, vel xii, quatuor Evangelia complectitur.

Birch Prolegomena, p. 46.

A manuſcript of St. Paul's epiſtles, written in uncial letters, of the moſt ancient form, and preſerved in the library of St. Baſilius, is deſcribed in Montfaucon Palæographia Græca, p. 213, 214. It is a very ancient codex reſcriptus: but I know not whether Birch has collated it, becauſe the ſecond volume of his Greek Teſtament is not yet publiſhed. Montfaucon has likewiſe deſcribed, p. 233. of his Palæographia, an Evangeliſtarium written in uncial letters, and preſerved in the library of St. Baſilius, which Birch has not collated.

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CODICES BODLEIANI.

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69. The manuſcripts preſerved in the Bodleian library in Oxford are enumerated in the Catal. MStorum Angliæ et Hiberniæ, Tom. I. P. I. p. 1—374. The ſeven manuſcripts of the Greek Teſtament, here mentiõned by our author, are particularly deſcribed in Mill's Prolegomena, § 1423—1429. It muſt be obſerved that the numbers 1, 2, &c. which are here affixed to them, are not the marks by which they are noted in the Bodleian, but by which Mill quoted them. Thoſe who are acquainted with German literature will find a critical examination of the readings of Codd. Bodl. ., 2. 6, 7. in Semler's Hermeneutiſche Vorbereitung, Vol. III. p. 257—264. of the Codd. 3, 4, 5, p. 376, 387—391.

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70. This MS. was noted Cod. 24, in the library of Marſh, Archbiſhop of Armagh, before it came into the Bodleian. It is what is called a Codex reſcriptus, but it differs from the Codex Ephrem, which is likewiſe a Codex reſcriptus, in having the text of the Greek Teſtament written over ſome other text, whereas in the Codex Ephrem the Greek Teſtament is the text over which the works of Ephrem are written. See Grieſbach's Symbolæ, p. ccii—ccxxiii. This critic was the firſt who collated it.

COD. BOERNERIANUS.

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71. Profeſſor Matthäi the editor of the Codex Boernerianus, which was publiſhed at Meiſſen in Saxony in 1791, relates in his preface, p. 15. that an uniformity in the hand-writing, and a ſimilarity in the colour of the ink,

evince that both the Greek and Latin texts proceeded from the ſame tranſcriber.

72. Apparatus criticus, p. 319. ed. 2da.

73. There is no ſuch word as coornatus, and, if there were, it does not appear how a compound of orno could have been uſed as a tranſlation of συμμορφωμενος. We have here an inſtance where the Latin appears to have been altered from the Greek, not the Greek from the Latin, and the origin of συνφορτιζομενος may perhaps be explained in the following manner. The reading of the Alexandrinus and of the Claromontanus a prima manu is CTNMOPΦIZOMENOC, which has preciſely the ſame number of letters as CTNΦOPTIZOMENOC. Now, if in an ancient MS. which had the former reading, that is perfectly ſynonymous to the common one, the letter M and a part of the Φ were faded, a tranſcriber might eaſily miſtake the latter for a T, in which caſe he would naturally conclude that the totally faded letter was a Φ. Through this miſtake of a tranſcriber συνφορτιζομενος being introduced into the Greek, the reading of the Vulgate 'configuratus' was altered to 'cooneratus,' in order to make it correſpond to the Greek text. A ſimilar examination of other examples which have been alleged to prove, that the Greek has been altered from the Latin, might frequently ſhew that thoſe very examples evince that the charge ſhould be inverted. With reſpect to this inſtance in particular, the reading 'cooneratus morti ipſius' is abſolute nonſenſe, and could ariſe only from ignorance and error.

74. This concluſion is totally ungrounded, for a ſimilarity between the Greek and the Latin affords no more reaſon to conclude that the former has been altered from the latter, than the latter from the former. But a circumſtance, with which our author muſt have been unacquainted, decides in favour of the Greek. The tranſcriber has written over αναψυχω not only refrigerem, but alſo refrigerer; a clear proof that he deſigned to adapt the Latin to the Greek, and that he was in doubt whether he ſhould aſcribe to αναψυχν an active or a paſ-

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ſive ſenſe. Now as αναπαυω and αναψυχω both ſignify recreo, it is moſt reaſonable to aſcribe the origin of the latter to a tranſcriber, who copied not word for word, but, having fixed in his memory the ſenſe of a whole period, ſubſtituted by miſtake a ſynonymous expreſſion, which occurred to him inſtead of the genuine reading. The ignorant writer of the Codex Boernerianus, who copied from a manuſcript in which he found αναψυχω, takes it in the ſenſe of refrigero, though he doubts whether it ſhould be active or paſſive, and produces, as in the former inſtance, perfect nonſenſe in the Latin tranſlation.

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75. But he ſeems to have had exactly enough to enable him to corrupt the Latin.

76. This opinion has been very ably combated by Dr. Semler, in his Hermeneutiſche Vorbereitung, Vol. IV. p. 66—84. where he has ſhewn that the Boernerianus is not a copy of the Augienſis.

77. Wetſtein has actually quoted the two ſuſpicious readings which our author means, namely, τῳ ευαγγελιῳ, Phil. i. 27. and συνφορτιζομενοις, iii. 10. the former from the Boernerianus alone, the latter both from the Augienſis and Boernerianus. Now as Wetſtein himſelf collated the Augienſis, we might conclude that it contained the latter reading, but not the former. I have myſelf conſulted the Augienſis in theſe paſſages, and found that Phil. i. 27. the reading is ΑΞΕΙΩC. ΤΟ. ΕΥΑΓΓΕΛΙΟ. ΤΟΥ ΧΡΥ. which is meant for αξιως τῳ ευαγγελιῳ τυ χριϛυ, and Phil. iii. 10. ϹΥΝΦΟΡΤΕΙΖΟΜΕΝΟC. Wetſtein therefore is guilty only of half the charge which is laid to him by our author.

78. I have tranſlated this ſentence word for word, but am wholly unable to comprehend its meaning. It ſeems to be our author's intention to cenſure Wetſtein, but from his words alone it is impoſſible to comprehend in what reſpects Wetſtein is here inaccurate. This learned critic

critic has quoted the Augienſis for ἑκαστοι σκοπευντες, from his own collation, and from the Boernerianus, on the authority of Küſter; but it appears that Küſter was miſtaken, for the Boernerianus has ἑκαστοις κοπευντες. But the Latin tranſlation is not ſinguli laborantes, but ſinguli laborantes t quærentes: it is therefore another inſtance in this manuſcript, where the Greek has been falſely written by miſtake, and the Latin corrupted from it by deſign. The ignorant writer of the Codex Boernerianus falſely divides ΕΚΑΣΤΟΙΣΚΟΠΟΥΝΤΕΣ, as it ſtood in the ancient and probably valuable manuſcript, from which he copied, into ἑκαστοις κοπευντες, inſtead of ἑκαστοι σκοπευντες, writes over κοπευντες, his own tranſlation laborantes, adds quærentes, the tranſlation of σκοπευντες, becauſe he found it in a Latin verſion, forgets to alter ſinguli to ſingulis, which he ought to have done, in order to make the corruption of the Latin conſiſtent with itſelf, and produces a ſentence wholly devoid of meaning.

79. The examples hitherto alleged afford no argument whatſoever in favour of the opinion that the Greek text of the Codex Boernerianus has been altered from the Latin, but on the contrary are inconteſtable proofs that the Latin tranſlation in this manuſcript has been adapted to the Greek. The imperfections therefore, which are viſible in this copy of St. Paul's epiſtles, muſt be aſcribed to the ignorance of the tranſcriber, not to intentional alteration; and we may ſafely ſubſcribe to the opinion of Dr. Semler, in his edition of Wetſtenii Libelli, p. 189. Codices iſti quatuor, D, E, F, G, ſunt græco-latini, quos ſolent contemnere, ſed facile tandem patebit magno in honore a nobis habendos eſſe, qui ſervant alius vetuſtioris recenſionis multa præclara monumenta.

80. But there is a vacant ſpace of ſix lines at the end of the 14th. chapter. See Matthäi's edition, fol. 18.

81. The Codex Boernerianus appears to have been written in an age when the tranſition was making from the uncial to the ſmall character. In ſome reſpects it may be ſaid to be written in capitals, but they are ſmall

and

and round, except at the beginning of a ſentence, where they are much larger. We find likewiſe ſeveral ſmall letters, α, κ, ϱ, &c. but if we except the initials, they are all of the ſame ſize. The words are very diſtinctly divided. In the Latin tranſlation the letters r, s, and t, correſpond to that form which is found in the Anglo-ſaxon alphabet; a proof that this manuſcript was written in the Weſt of Europe, and probably between the eighth and twelfth centuries. See the fac ſimile publiſhed by Matthäi, fol. 23. A copy of the Codex Boernerianus is now preſerved in the library of Trinity College, Cambridge, among the books and manuſcripts that were left by Dr. Bentley, who probably procured this tranſcript for his intended edition of the Greek Teſtament. It is true that no mention is made in any part of this copy, that it was taken from the Codex Boernerianus. But that it is a modern tranſcript of an ancient manuſcript, appears from its being written on very freſh paper, and the Greek being in uncial letters. and the Latin in Anglo-ſaxon characters. And that this ancient manuſcript is the Codex Boernerianus, is evident from the following circumſtances, 1. Both the Greek and Latin letters in the MS. in Trinity College are evident imitations of the Codex Boernerianus. 2. The Latin and Greek texts are interlined; and the Codex Boernerianus is the only MS. of St. Paul's epiſtles written in that manner. 3. I have compared a great number of readings, which are found in the Codex Boernerianus alone, and have diſcovered them all in the manuſcript in queſtion. To mention only two or three in particular. Rom. i. 6. εν αγαπη. Rom. i. 15. εν Ρωμη is omitted. Phil. i. 27. αξιως τω ευαγγελιω. In the Latin the ſingular readings refrigerem t refrigerer, Rom. xv. 32. and laborantes t quærentes, Phil. ii. 4. And a vacant ſpace of ſix lines is left at the end of Rom. xiv. preciſely as in the Codex Boernerianus. Beſides, it is certain that Bentley had the Codex Boernerianus five years in his hands. He borrowed it from Boerner, who had ſome difficulty in getting it

it again. See the Catalogus Bibl. Boernerianæ, p. 6. or the Preface to Matthäi's edition of the Codex Boernerianus, p. 18.

82. See Note 79.

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83. The Codex Boernerianus was publiſhed by Matthäi at Meiſſen in Saxony, in 1791. See Note 4. to ſect. 4. of this chapter.

CODEX BONONIENSIS.

Here may be inſerted the Codex Bononienſis, of which Profeſſor Birch, in his Prolegomena, p. 54. gives the following deſcription. Bononiæ, in bibliotheca canonicorum regularium codicem vidi ſignatum 640, qui integrum N. T. continet excepta Apocalypſi. Scriptus eſt ſæculo ut opinor xi. in membranis. A catalogue of the Codd. Bononienſes in general is given in Montfaucon Bibl. bibliothecarum, Tom. I. p. 431.

CODEX BOREELI.

84. By whom the collation was made is unknown: all that Wetſtein ſays is, Paulo poſt mortem Boreeli (A. C. 1629.) vir quidam doctus contulit cum editis Matthæum, Marcum, et Lucæ capita priora, quam collationem mecum communicavit A. 1730. Iſaacus Verburgius, Gymnaſii Amſtelodamenſis Rector.

CODICES BORGIANI.

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85. Profeſſor Birch has collated this fragment, deſcribed it in his Prolegomena, p. 49. and communicated its various readings in his Greek Teſtament, Vol. I. p. 569—592. under the title Borgianus 1. The whole of it is printed in Georgii fragmentum Græco-Copto-

Thebaicum, Romæ 1789, 4to. Birch has likewiſe deſcribed, and communicated the readings of the two following Borgian manuſcripts.

2. Borgianus 2, membranaceus, ſæculi ut videtur xi, quatuor evangelia complectitur.

3. Borgianus 3, membranaceus, ſæculi xii, pericopas evangeliorum et epiſtolarum Pauli complectitur.

CODEX BUNKLE.

86. Our author ſeems to have miſtaken Wetſtein, in ſaying that the manuſcript was brought to England in 1476, for Wetſtein's words expreſs a different meaning, Codex D. Bunkle, Londinenſis IV. Evangeliorum ſcriptus poſt inventionem artis typographicæ a Georgio Spartiata, qui A°. 1476, a Sixto IV. Papa in Angliam miſſus eſt, teſte Allatio de Georgiis. It is evident that 'miſſus eſt' can have no relation to the manuſcript, which might have been written by George of Sparta, even after his embaſſy to England. When Mill collated this manuſcript, it was the property of Mr. Bunkle of London, but Wetſtein has not mentioned where it was depoſited, when he examined it. At preſent it is preſerved in the Univerſity Library of Cambridge, where it is marked Ll, 2, 13, At leaſt the manuſcript thus marked perfectly correſponds to Wetſtein's deſcription of the Codex D. Bunkle. At the end of St. John's Goſpel is a ſubſcription, which begins and ends in the following manner: Ελελειωθη η παρουσα βιβλος εν τη Γαλια, εν τη πολει τω Παρισιω.——Μηνι εχιλω Γεωργιω Ειρμωνυμω τω Σπαρτιατη, ος ταυτην εγραψεν. It has not the ancient κεφαλαια, but the modern chapters. which are found in our printed Bibles. Before it came into the Univerſity Library it belonged to Biſhop Moore, who, if it is the ſame as Mill's Codex Bu, muſt have purchaſed it after the death of Mr. Bunkle.

CODEX CAMERARII.

87. The laſt edition of the commentary of Camerarius, was printed at Cambridge in 1642, under the following

lowing title: Joachimi Camerarii commentarius in Novum Fœdus elaboratus, nunc denuo plurimum illuſtratus et locupletatus. It is bound with Beza's Greek Teſtament, printed at Cambridge in the ſame year.

CODEX CANTABRIGIENSIS.

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88. Our author neglects here to mention one of the beſt critical deſcriptions that have been given of the Codex Cantabrigienſis, which is that of Dr. Semler, in his Hermeneutiſche Vorbereitung, Vol. III. p. 99—137. though he recommends Semler's eſſay on this manuſcript, which is printed at the end of his edition of Wetſtein's Prolegomena, p. 593—615. It is neceſſary therefore to obſerve, that the recommended eſſay contains principles, which that eminent critic has ſince that time totally abandoned. He wrote it ſo early as the year 1764, at a time when his own private reflexion had not yet diveſted him of the prejudices acquired by the ſtudy of Wetſtein; he inſtitutes therefore in this eſſay, a compariſon between the Cod. Cant. and the old Latin verſions, and concludes, agreeably to the principles of his great maſter, that the former had been altered from the latter. But in his Spicilegium obſervationum, publiſhed in 1766, he revokes theſe principles, ſaying, p. 178. Fui autem et ipſe nuper adhuc in hac ſententia, quæ eſt plerorumque doctorum virorum: ſed non licet mihi amplius eam tenere, aut hunc codicem, et græco-latinos tam vehementer adſpernari. He then concludes, Itaque iſtæ accuſationes omnes vanæ ſunt jam et temerariæ: In his ſubſequent writings, enumerated Note 1. to ſect. 3. he has continued the inquiry, ſhewn the invalidity of the commonly received opinion, and introduced a ſyſtem of criticiſm, that has been adopted and defended by Grieſbach and Woide, and is at preſent received by every critic in Europe. A deſcription of this MS. is given in Miſl's Proleg. § 1268—1273. Simon, in his Hiſt. crit. du texte du N. T. ſect. 30. has alſo treated of it, and

Blanchini, in his Evangeliarum quadruplex, P. I. p. 481—484.

89. In his Symbolæ, p. lviii—lxi. but he has taken notice only of a few corrections in a few chapters of St. Matthew, for he ſays himſelf, Mutandum erat hoc conſilium, quoniam tam difficili negotio, dignoſcendiſque omnium correctorum manibus, plus temporis impendendum fuiſſet, quam conſecrare ei poſſem. In the edition, ſhortly to be publiſhed by Dr. Kipling, theſe corrections will be accurately noted. Our author has neglected to mention that ſome pages of this MS. containing Mat. iii. 8—16. John xviii. 13.—xx. 13. Mark xvi. 15. to the end, are written by a later hand, which Wetſtein (Prol. p. 31.) refers to the tenth century, but Grieſbach (Symb. p. lvii.) to the twelfth. In Wetſtein's deſcription of the chaſms of this MS. there is an erratum, (Prol. p. 30.) viz. for John i. 16.—ii. 26. muſt be read John i. 16.—iii. 36.

90. Wetſtein was of opinion, and in this opinion he was generally followed, till Semler ventured to call it in queſtion, that the Codex Bezæ contained a Greek text, which was altered from the Latin, or, in other words, that the writer of the Codex Bezæ departed from the readings of the Greek manuſcript, or manuſcripts, from which he copied, and introduced in their ſtead, from ſome Latin verſion, readings which were warranted by the authority of no Greek manuſcript. Now it is true, that a very great number of the readings peculiar to the Codex Bezæ are found in the Vulgate, as appears from conſulting Wetſtein's Greek Teſtament, where the Codex D, and the Vulgate, are frequently quoted together for readings, that are found in no Greek manuſcript at preſent known: and I have myſelf collated the two firſt chapters of St. Mark, with the old Latin verſions publiſhed by Blanchini, and have found that in moſt of the readings, in which the Codex Bezæ differs from all the Greek manuſcripts, it agrees with ſome one of thoſe Latin verſions. But ſhall we therefore conclude that thoſe readings were actually borrowed from a Latin verſion, and tranſlated into Greek? It is at leaſt as poſſible that they might have had their origin in the Greek,

as in the Latin, and this very poſſibility is ſufficient to defeat the whole of Wetſtein's hypotheſis. Grieſbach very properly obſerves on this ſubject, (Symbolæ, p. cxi) 'Vehementer errant, qui e conſenſu codicis cujuſdam cum verſione latina illum ex hac interpolatum eſſe effici poſſe putant. Non e latinis ſed e græcis libris recenſionis occidentalis derivandæ ſunt ejuſmodi lectiones, niſi forte manifeſtum ſit, oriri eas non potuiſſe in græcis codicibus, contra vero origo earum facillime e latina verſione explicari queat. Exempla vero pleraque, quibus viri docti ad declarandam codicum quorundam antiquiſſimorum e latina tranſlatione interpolationem uſi ſunt, nil præter illorum cum hac *conſenſum* oſtendunt, neutiquam vero *iſtos ex hac corruptos eſſe* probant. Lectiones enim, ad quos provocant viri docti, ſunt fere interpretamenta, gloſſæ, additamenta et omiſſiones, quæ omnia cur a latinis in græcos, potius quam *e græcis in latinos* codices immigraſſe ſtatuamus, cauſa apparet plane nulla, cum græci librarii, grammatici, et ſcholiaſtæ, æque atque latini homines, talia comminiſci potuerint.' Further, it is not only as poſſible that theſe peculiar readings took their riſe in the Greek as in the Latin, but highly probable that they did ſo. It is ſurely more reaſonable to ſuppoſe, that a tranſlation would be altered from an original, than an original from a tranſlation: and this ſuppoſition is confirmed by fact, for when Jerom reviſed the Latin verſion by order of Pope Damaſus, he corrected it from Greek manuſcripts. Beſides, the Codex Bezæ has additions, omiſſions, and tranſpoſitions, which are found neither in the Vulgate, nor any other Latin verſion now extant. For inſtance, Mark i. 8. the clauſe εγω μεν υμας βαπτιζω (al. εβαπτισα) εν υδατι, is transferred to the ſeventh verſe: Luke vi. 5. και ελεγεν αυτοις, ὁτι κυριος εστ ὁ υιος τ ανθρωπ και τ σαββατ, is transferred to the tenth verſe, and in its ſtead is a long paſſage, conſiſting of not leſs than twenty-eight words. Of theſe alterations no trace is to be found, either in the Vulgate, or in the old Latin verſions publiſhed by Blanchini. Many more examples of this kind might be pro-

duced from the Goſpels: and if we have recourſe to the Acts of the Apoſtles, we ſhall find examples, that are ſtill more ſtriking. In the two inſtances above-mentioned, as well as in moſt other places, the Latin text of the Codex Bezæ correſponds to the Greek. Since, therefore, the Latin verſion of that manuſcript agrees with the Greek text, even in places where it is ſupported by no Latin manuſcript at preſent known, we muſt conclude that the Latin was adapted to the Greek, not the Greek to the Latin. Indeed, if ſo eminent a critic as Wetſtein had not advanced the opinion, it would ſeem abſurd, where the Greek occupies the firſt page, the Latin the ſecond, and the latter is annexed to the former as a mean of underſtanding it, to imagine that the readings of the original were adapted to thoſe of the tranſlation. That the Codex Bezæ very frequently agrees, either with the Vulgate, or ſome other Latin verſion, is by no means extraordinary, when we reflect that this manuſcript is one of the oldeſt now extant, and that the Greek manuſcripts, from which the Latin verſions were made, come nearer to it in point of time, than to thoſe Greek manuſcripts, from which the Codex Bezæ differs. The authors of theſe Latin verſions muſt have found in the Greek manuſcripts, from which they tranſlated, the readings, which are common to them, and to the Codex Bezæ: and this very agreement, inſtead of ſhewing theſe readings to be ſpurious, is a ſtrong argument that they are ancient and genuine. To this muſt be added, that a great number of theſe readings are found in the Syriac, the Coptic, the Sahidic, the margin of the Philoxenian verſion, the Verſio Syra Hieroſolymitana, and the quotations of Origen. Now we muſt ſuppoſe that all theſe have been corrupted from the Latin, if the charge be true with reſpect to the Codex Bezæ. In proof of this charge, Wetſtein has produced, in his Prolegomena, p. 32. fourteen examples, in which he ſays the Codex Bezæ has clearly been corrupted from the Latin: and adds, Obteſtor hic omnes ſano judicio præditos, ac literarum Græcarum peritos, judicent utra lectio

lectio ſit ſincerior, illane quam noſtri codices exhibent, an quam Morinus ex Codice Bezæ Græco-Latino protulit? To this we may anſwer, that the purity of a reading is no proof of its authenticity, in a work, that is confeſſedly written in impure Greek, and that of theſe fourteen examples there are ſeveral, which may rather be aſcribed to accident, than deſign. In ſhort, there is no reaſon whatſoever for aſcribing any reading of a Greek manuſcript to the influence of the Latin, unleſs it can be proved that it could not have taken its riſe in the Greek, and that it might eaſily have originated in the Latin. An inſtance of this kind is in the Codex Montfortianus, 1 John v. 6. where inſtead of the common reading πνευμα, we find χριστος. Now, as the Latin words 'ſpiritus' and 'Chriſtus,' are written in the old Latin manuſcripts $\overline{\text{XPS}}$ and $\overline{\text{SPS}}$, (Pref. to Caſley's Catalogue, p. 22.) it was eaſy to exchange the words in the Latin, but not ſo eaſy in the Greek. In this caſe therefore, we muſt aſcribe the reading χριστος to the influence of the Latin: but no inſtance of this kind has been produced from the Codex Bezæ.

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91. See Wetſtein's Note to Matth. iii. 16.

92. See Knittel's edition of Ulphilæ verſio Gothica nonnullorum capitum epiſtolæ ad Romanos, p. 283. where the origin of this reading is explained as an error of a tranſcriber, who copied from a MS. in which the canons of Euſebius were noted in the margin; this learned critic conjectures that καταβαινον in the ancient MS. from which the Cod. Bezæ was copied, ſtood at the end of the line, that α was noted in the margin parallel to it, and with a ſmall interval, that the tranſcriber imagined therefore, that it belonged to the word in the text, and that in the interval a letter was faded, which he ſuppoſed to be τ, and wrote therefore καταβαινοντα. It is true that this is mere conjecture, but the conjecture is certainly ingenious: and that it is not devoid of probability, appears from the circumſtance, that the letter A is actually the reference to the

canons of Euſebius, Matth. iii. 16. as may be ſeen on conſulting Stephens's or Küſter's edition.

93. The reading of the Codex Veronenſis is, et alia die cum exiſſet a Bethania, but that of the Vercellenſis agrees word for word with the reading of the Latin text of the Cantabrigienſis.

94. Not only in ſome caſes, but perhaps in moſt caſes, the Latin text has been altered from the Greek in the Codices Græco-Latini in general, where the Greek has been ſuppoſed to have been altered from the Latin. See the Notes 73—79. 90.

95. Namely, the only two manuſcripts containing the Latin verſion, in which this reading is omitted, it being omitted in the beſt Greek manuſcripts, and therefore rejected by Grieſbach from the text of his edition.

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96. As the Cod. Cant. was probably written in Europe, as appears from its being accompanied with a Latin tranſlation, it ſeems improbable that the Syriac verſion ſhould have been uſed in the correction of a manuſcript, written in a country where the Syriac language was wholly unknown; and the only ſuppoſition that can make the conjecture probable, is, that the Greek text of the Cod. Cant. was taken from a Greek manuſcript written in Aſia. But even for this conjecture there ſeems to be no neceſſity, for the examples produced by Storr, in proof of his hypotheſis, are not wholly ſatisfactory. The firſt is that which has been already quoted by our author, Mark xi. 12. where the Syriac verſion expreſſes 'cum exiſſet e Bethania, eſuriit,' and the Cod. Cant. has εξελθουλα απο της Βηθανιας επεινασεν. Now a critical correction implies a knowledge at leaſt of the language in which the correction is made, but the writer of this paſſage in the Cod. Cant. has diſcovered no critical knowledge of Greek, ſince he has converted επεινασεν into an impersonal verb, and made it to govern εξελθουλα. The alteration therefore may be aſcribed rather to error, or careleſſneſs, than to actual deſign; and it is probably

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mere accident that both the Cod. Cant. and the Old Syriac verſion expreſs the participle in queſtion in the ſingular. Thoſe who would examine the other examples, will find them in Storr's Obſervationes ſuper Verſ. Syr. p. 15, 16.

97. See Chap. vii. ſect. 11. That one of the Greek manuſcripts, collated at Alexandria by Thomas of Harkel, in the ſeventh century, for his edition of the Philoxenian verſion, had readings ſimilar to thoſe which are at preſent found in the Codex Cantabrigienſis, no one has pointed out with ſo much clearneſs and preciſion as Profeſſor Adler. This learned and ingenious writer, in his Verſiones Syriacæ, p. 79—133. has given a collation of the marginal readings of this verſion in the four Goſpels, with ſeveral Greek MSS. eſpecially the Alexandrinus Vaticanus, Ephrem, Cantabrigienſis, and Stephani octavus, the reſult of which collation (ſee p. 130.) is, that nineteen readings, found in no other Greek MS. than the Cantabrigienſis, are noted in the margin of the Philoxenian verſion, viz. Matth. i. 7. viii. 28. ix. 15. xv. 6. xx. 28. Mark i. 3. iv. 9. vii. 13. Luke vii. 1. 41. xii. 1, 2. xviii. 30. 34. xx. 36. xxii. 34. John vi. 1. vii. 40. ix. 37: alſo ſix that are in no other manuſcripts than the Cantabrigienſis and Vaticanus, and twenty-five which the Cantabrigienſis has in common with ſome few other manuſcripts. It is well known that this extraordinary coincidence, which was firſt obſerved by Wetſtein, induced that eminent critic to ſuppoſe that the Cod. Cant. was actually one of thoſe Greek manuſcripts which Thomas collated, and of which he wrote the readings in the margin. But this is a ſubject, that will be examined in the ſequel. See Note 122.

98. Namely, τα χειρε, which is found in no other MS. than the Cant., is expreſſed in the Coptic verſion.

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99. The example taken from Mark iii. 21. is more deciſive, than that taken from ver. 29. becauſe the former, which is a very remarkable reading, is found in the Cant. alone,

alone, whereas the latter is found in two other manuſcripts. Many other examples of coincidence in ſingular readings might be ſelected from Wetſtein, or Grieſbach: but no one has examined this ſubject with ſo much accuracy as Semler, who, in his Hermeneutiſche Vorbereitung, Vol. III. p. 126—135. has inſtituted a compariſon between the Cod. Cant. and the Coptic verſion, alſo with the Ethiopic, the Armenian, and the Alexandrine fathers, and the reſult of this inquiry is, that the Greek text of the Cod. Cant. belongs to the Alexandrine edition, and that the original, from which it was copied, was written in Egypt.

100. Our author has here printed a liſt of examples, communicated to him by Woide, in which the Sahidic verſion agrees with the Cod. Cantabrigienſis, but the moſt complete information on this ſubject is to be had in Dr. Münter's Diſſertatio de indole verſionis Sahidicæ, p. 10—46. where he has inſtituted a very accurate compariſon between the Cod. Cant. and the Sahidic verſion.

To the ancient verſions mentioned by our author, may be added at preſent the Verſio Syra Hieroſolymitana, deſcribed by Adler in his Verſiones Syriacæ, p. 137—202. He has collated this verſion with the readings of the Cod. Cant. and diſcovered in it eleven readings, that exiſt in no other Greek manuſcript now extant, fourteen which are found only in one or two manuſcripts beſide the Codex Cant., and fifty-four which are common to the Codex Cant. and ſeveral other manuſcripts.

101. For that reaſon Dr. Harwood, in his edition of the Greek Teſtament, publiſhed in London in 1776, has regulated his text in the Goſpels, and the Acts, chiefly according to the readings of the Cambridge manuſcript. See his preface, p. 7.

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102. The Cod. Corbeienſis 1. is that which was publiſhed by Blanchini, who terms it Cod. Corb. 195: the Cod. Corb. 2. was publiſhed by Sabatier, who terms it Cod. Corb. 21. Theſe two manuſcripts were noted 1. 2. by

by Grieſbach. See his preface, p. 23, 24. Our author quotes only the Corb. 2. for 'iratus,' but it is alſo in the Corb. 1. See Blanchini Evangeliarium quadruplex, P. II. p. 318.

103. That other ancient Greek manuſcripts had εν πλατειαις, appears from the Gothic verſion, which was immediately tranſlated from the Greek, and expreſſes this reading.

104. In the Lex. Hept. the ſenſe only of 'platea,' not that of 'forum,' is aſcribed to [illegible]. With reſpect to this reading, it is more reaſonable to aſcribe it to accident, than to ſeek for a myſterious reaſon that never exiſted. As the Greek πλατεια, as well as the Latin 'platea,' ſignifies not a public road, but a broad ſtreet, or open place in a town, it is almoſt ſynonymous to αγορα, and was probably ſubſtituted by miſtake in the hurry of copying.

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105. It is not improbable that καινον βρωθη was written in the margin of ſome ancient MS. oppoſite to Luke xxii. 16. becauſe in the parallel paſſages, Matth. xxvi. 29. Mark xiv. 25. the expreſſion καινον πινω is uſed. Or the reading of the Cod. Cant. aroſe perhaps in the following manner. In the manuſcript from which it was copied, the three firſt letters of ΠΛΗΡΩΘΗ being partly faded, the tranſcriber, as the ſubject related to eating, took the remnant of H for B, and ſuppoſed that the verb was ΒΡΩΘΗ; the remnant of ΠΛ, which he was obliged to fill up by the help of his imagination, he took for $\overline{\text{KN}}$, and writes ΚΑΙΝΟΝ ΒΡΩΘΗ. But the former conjecture is the moſt probable.

106. Namely, in the Evangeliarium quadruplex, P. I. p. 315. But our author muſt have written this ſentence without conſulting the work to which he appeals, for the Codex Veronenſis has not 'in fines,' but 'in partes,' and the Vercellenſis, Corbeienſis, and Brixianus, are wholly devoid of an addition of this kind.

107. The

107. The Latin reading is taken not only chiefly, but wholly from the Greek; for the very miſtake of the copyiſt, in writing περὶ αὐτε twice, (which our author, however, has not noted, and which I have ſupplied from Wetſtein, becauſe I have found it in the manuſcript itſelf) is faithfully tranſplanted into the Latin, where we find 'pro eo,' and 'ſuper ipſo.'

108. The Cantabrigienſis, and the Cyprius, are the only two Greek manuſcripts, which here retain the genuine reading.

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109. Beza wrote, in the beginning of this manuſcript, the following account with his own hand. Eſt hoc exemplar venerandæ vetuſtatis ex Græcia, ut apparet ex barbaris quibuſdam Græcis ad marginem notatis, olim exportatum, et in S. Irenæi monaſterio Lugdunenſi, ita, ut hic cernitur, mutilatum, poſtquam ibi in pulvere diu jacuiſſet, repertum, oriente ibi civili bello anno Domini 1562. He gives the ſame account in his letter to the Univerſity of Cambridge, dated Genevæ Id. Decemb. 1581, and thirdly, in the page preceding the preface to his edition of the Greek Teſtament, printed in 1582. Now we muſt here diſtinguiſh conjecture, from evidence. That the manuſcript came originally from Greece, is conjecture: but that it was diſcovered in the monaſtery of St. Irenæus in Lyons, in 1562, is the direct and poſitive evidence of a man, whoſe veracity we have no reaſon to doubt: and, ſince he has given it at three different times, and all three times his accounts agree, there ſeems to be no reaſon for calling his evidence in queſtion, till evidence as poſitive can be produced to the contrary.

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110. See Wetſtein's Prolegomena, p. 29. 36. But that the Codex β is never quoted in Stephens's margin, where the Codex Bezæ has a chaſm, and that the Codex β has 450 lectiones ſingulares, is a miſtake. I have care-

carefully counted them, and found only 211 lectiones ſingulares quoted from the Cod. β; viz. 63 in Matthew, 51 in Mark, 36 in Luke, 28 in John, and 33 in the Acts. In conjunction with other manuſcripts, the Cod. β is quoted by Stephens 128 times, viz. in Matthew 39, in Mark 32, in Luke 29, in John 17, and in the Acts 11. The whole number of times therefore that the Cod. β is quoted, both with and without other manuſcripts, amounts only to 339. The other poſition likewiſe, that the Codex β is no where quoted in Stephens's margin, where the Codex Bezæ has a chaſm, is not true. For the Codex Bezæ has a chaſm Matthew xxvii. 1—12. yet Stephens quotes his Codex β twice in this place, viz. ver. 1. for the reading εποιησαν, inſtead of the common reading ελαβον, and ver. 3. for παραδους, inſtead of παραδιδους. Again the Codex Bezæ has a chaſm Acts viii. 29.—x. 14; yet Stephens has quoted his Codex β twice in this interval, viz. ix. 31. ειχεν ειρηνην οικοδομμενη πορευομενη, for the common reading ειχον ειρηνην οικοδομμεναι και πορευομεναι, and again at the end of the verſe, επληθυνετο for επληθυνοντο. This is a mere ſtatement of facts, which is deſigned only to correct our author's too general aſſertion, and is not written with a view of prejudicing the reader againſt the opinion, that the Codex Bezæ, and the Codex Stephani β, are one and the ſame manuſcript, for at preſent I do not argue upon theſe facts. The general evidence for and againſt the opinion in queſtion, with the exceptions that may be made to the different arguments on each ſide, will be ſtated in a ſubſequent note.

111. Prolegomena, p. 36. Our author's reference to Acts xxi. 35. is an erratum, for the Cod. β is not quoted once in that chapter. The other example, Acts xiii. 1. conſiſts only in the word Μαναηλ, quoted by Stephens from the Codex β, and which is not quoted from the Cod. Cant.

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112. For examples of Robert Stephens's inaccuracy, in his celebrated edition of the Greek Teſtament, ſee Mr.

Mr. Porſon's Letters to Archdeacon Travis, p. 78—92. and Le Long's letter to Martin, publiſhed in the Journal des Sçavans, Vol. LXVII. p. 646.

113. But in the expreſſion ἡμέτεροι φίλοι, Robert Stephens might ſurely include his ſon: and that he really meant to do ſo, though prudential motives induced him at that time to conceal his name, leſt the collations ſhould be thought inaccurate, as being made by ſo young a man, appears from the evidence of Henry Stephens himſelf. See Wetſtein's Prolegomena, p. 143, 144. where the matter is reduced to a certainty. The expreſſion 'in Italicis.' which Wetſtein quotes from Henry Stephens's Preface to the edition of the N. T. of 1587, applies in particular to the Codex β, which was the only manuſcript collated in Italy.

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114. Our author's firſt objection to Dr. Semler's hypotheſis, that the Cod. Stephani β might have been a tranſcript made from the Codex Bezæ, is ungrounded: for he is miſtaken in ſaying, that Semler ſuppoſes it to have been made a *ſhort* time before Henry Stephens collated the Cod. β in Italy. Semler uſes the word *olim*, and therefore the objection drawn from the word 'vetuſtiſſimum' is not valid. His ſecond objection, that a tranſcript from the Codex Bezæ could hardly have been ſo accurately taken, as to deviate ſo little from the original, as the Codex Bezæ from the readings of the Codex β, is likewiſe of very little weight, for the differences between the extracts from the Codex Bezæ, and the Codex β, are ſufficiently numerous to make the hypotheſis at leaſt poſſible. Wetſtein himſelf made his extracts, not from the Codex Bezæ, but from a copy of it. At leaſt it is highly probable, for ſince he tranſcribed the manuſcript, while he was in Cambridge, it is reaſonable to ſuppoſe that he collated this copy at his leiſure, after his return. The anonymous author of the Specimen animadverſionem in prolegomena Wetſtenii, ſuppoſes that both the Codex β and the Codex Bezæ were ancient

ancient copies of the ſame old manuſcript, and it is not improbable, that from the ſame manuſcript, from which the Codex Bezæ was copied, other tranſcripts were likewiſe taken, all of which would be, as Bengel expreſſes it, of the ſame family. Now to this hypotheſis it has been objected, that it does not account for the extraordinary circumſtance of Stephens's never quoting his Codex β, where the Codex Bezæ has a chaſm, ſince it cannot be ſuppoſed that both copies were defective in the ſame places. But that this objection is ungrounded, appears from Note 110.

Without deciding on the queſtion, whether the Codex Bezæ, and the Codex Stephani β, are one and the ſame manuſcript, or not, I will ſtate, as fairly as I am able, the arguments for and againſt the queſtion, with the objections, that may be made to each, and leave the determination to the reader.

In favour of the opinion that they are one and the ſame manuſcript, Wetſtein alleges, in his Prolegomena, p. 29. 1. That the lectiones ſingulares, quoted in Stephens's margin from the Codex β, agree exactly with thoſe of the Codex Bezæ, except in ſome few inſtances, which appear to be typographical errors. The ſame argument he repeats p. 36. and ſays, that the Codex Bezæ, and Codex β, agree in 450 variationes ſingulares. 2. That where the Codex Bezæ has chaſms, no readings are quoted in Stephens's margin from the Codex β, though, if we except theſe chaſms, the Codex β is quoted by Stephens in every page. 3. That ſeveral remarkable additions to the common text, found only in the text of the Codex Bezæ, are quoted by Stephens from his Codex β. Of theſe he gives no examples, but among others, which I have obſerved, there are two which are very ſtriking, viz. Acts xvi. 38. where the Codex Bezæ has a long paſſage, conſiſting of not leſs than forty-nine words, which are found in no other manuſcript at preſent known, and theſe very words are preciſely quoted by Stephens from his Codex β. Another inſtance is John vi. 56. where a long paſſage, conſiſting of one and thirty words,

words, peculiar to the Codex Bezæ, are likewiſe quoted by Stephens from the Codex β. See alſo Acts vi. 11. xiv. 7. 10. which are examples of the ſame kind, though leſs remarkable.

To theſe arguments may be made the following objections. 1. The lectiones ſingulares, quoted from the Codex β, do not amount to 450, but only to 211. In conjunction with other manuſcripts it is quoted 128 times, ſo that the whole number, both of lectiones ſingulares, and lectiones communes, amounts only to 339. See Note 110. But, making all reaſonable deductions, it appears that the Codex Bezæ, and the Codex β agree in about two hundred readings, which Henry Stephens found in no other manuſcript, than his Codex β. We muſt not however conclude that none of them is contained in any other manuſcript, than the Codex Bezæ. In order to aſcertain this point, as well as our imperfect data permit, I have collated the ſix firſt chapters of St. Mark, and have found the proportion to be as follows: Of 28 readings, which Stephens quotes from the Codex β alone, there are 19 which Wetſtein quotes from the Codex Bezæ alone, 8 which he quotes from other manuſcripts, as well as the Codex Bezæ, and one where the Codex Bezæ and Codex β do not perfectly agree. If we argue therefore by analogy, from theſe ſix chapters to the whole manuſcript, we ſhall find that of the 211 readings, quoted by Stephens from the Codex β alone, 143 are found in the Codex Bezæ, and in the Codex Bezæ alone, at leaſt of the manuſcripts, that were known to Wetſtein. And of theſe 143 lectiones ſingulares, there are ſeveral which are very long, and very remarkable. Now, as it ſeems improbable, that ſo extraordinary a manuſcript as the Codex β ſhould be totally loſt in times devoted to critical inquiry, which muſt be the caſe, if the Codex β was a different manuſcript from the Codex Bezæ, it is reaſonable to conclude, if we argue from this coincidence, that they are one and the ſame manuſcript. 2. To the ſecond argument it may be replied, that the premiſes are not perfectly true, for

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the Codex β is actually quoted by Stephens in four inſtances, where the Codex Bezæ has a chaſm. For this manuſcript is defective, Matth. xxvii. 1—12. and Acts viii. 29.—x. 14.; yet Stephens quotes from his Codex β the reading εωοιησαν for ελαβον, Matth. xxvii. 1. and παραδους as a various reading to παραδιδους, Matth. xxvii. 3. Again, Acts ix. 31. he quotes from his Cod. β the various reading ειχεν ειρηνην οικοδομουμενη πορευομενη, and at the end of the verſe επληθυνετο. Here, however, it muſt be remarked, that immediately before theſe two laſt-mentioned quotations from the Cod. β, Stephens quotes ημεν αν εκκλησια from the Codex δ. Now it is evident that theſe three readings were taken from the ſame manuſcript, for they only differ from the common text in having the noun, the participle, and the verb in the ſingular, inſtead of the plural. The compoſitor therefore muſt have made a miſtake, either in ſetting δ for β in the firſt inſtance, or β for δ in the two laſt. But as one miſtake might more eaſily happen than two, the probability is in favour of the opinion that δ is a miſtake, and that all three ſhould be β. But if we admit that this example is neutral, the others ſtill remain in force, unleſs they be explained as typographical errors. Beſides, it is not true that the Codex β is quoted in every page of Stephens's margin, where the Codex Bezæ is not defective. For this manuſcript has no chaſm in any part of the Goſpel of St. Luke; yet in this Goſpel alone there are not leſs than twelve whole pages, in which neither the letter β, nor the letter π, appears in Stephens's margin, which laſt abbreviation, had it been uſed, might have been ſuppoſed to include the Codex β. There are alſo three other pages, in which the Codex β is not quoted by name, but only included, if included at all, under the word παντες. Even therefore, if it were admitted, that every one of the quotations from the Codex β, in the places where the Codex Bezæ has chaſms, were typographical errors, yet this argument of Wetſtein would ſtill be inconcluſive.

In favour of the opinion, that the Codex Bezæ and the Codex β are two diſtinct manuſcripts, may be alleged the following arguments. 1. It appears from the direct and poſitive evidence of Beza, which he has given in a clear and conſiſtent manner three different times, (ſee Note 109.) that his manuſcript of the Goſpels and Acts was diſcovered in the monaſtery of St. Irenæus at Lyons, in 1562, and that from all the intelligence, which he was able to procure, it had lain there time immemorial. If this account be true, the Codex Bezæ could not poſſibly have been collated in Italy by Henry Stephens, fifteen years prior to that period, and the manuſcript, which Stephens collated, muſt now lie buried in ſome Italian library. 2. Henry Stephens, who collated the Cod. β, who lived in habits of intimacy with Beza, and printed ſome of his editions of the Greek Teſtament, muſt unavoidably have been led by the ſame curioſity, which induced him to examine every Greek manuſcript, which he could procure, to inſpect at leaſt the two celebrated manuſcripts, which Beza uſed in his edition of 1582, and in which Henry Stephens himſelf wrote the Exhortatio ad Lectorem. If therefore Beza's manuſcript of the Goſpels and Acts had been the very ſame, which he himſelf had collated a few years before, he muſt have recognized ſo remarkable a manuſcript, and of courſe would have mentioned it to Beza. But Stephens has no where given the leaſt hint of its being the ſame, though he had a fair opportunity of doing it, where he ſpeaks of the manuſcripts, which he himſelf had collated, namely in the preface to the edition of the Greek Teſtament of 1587, printed five years after Beza's third edition, (Wetſtenii Prolegom p. 143.); and Beza conſtantly quotes it as a different manuſcript from the Cod. Stephani β. 3. In four inſtances where the Codex Bezæ is defective, Stephens quotes readings from his Codex β. See the preceding paragraph, with the obſervations on the two laſt examples. 4. The author of the Specimen animadverſionum in prolegomena Wetſtenii has produced twenty readings, in which the Codex

Bezæ

Bezæ and the Codex β contradict each other. Wetſtein however has ſhewn, (Prol. p. 36, 37.) that the greateſt part of them are without force. For four of them are quoted by Stephens, not from the Codex β in particular, but as being εν πασι, an expreſſion which is too general for the foundation of an argument, relative to any one in particular. Of the other ſixteen examples, he has ſhewn that five differ rather in appearance than reality, and that the words quoted by Stephens are actually in the Codex Bezæ. For the difference, which is viſible in two other examples, he accounts by ſaying, that Stephens quotes for them other manuſcripts, beſide the Codex β, and that to ſave himſelf trouble, he annexed the letter β to a reading found in another manuſcript, becauſe the difference between them was immaterial. One of theſe examples is Acts iii. 1. where the Codex Bezæ has επι το αυτο εν τη εκκλησια. Εν δε ταις ημεραις εκειναις Πετρος, inſtead of which reading, Stephens quotes from his two manuſcripts noted β and ε, the following reading, τη εκκλησια επι το αυτο. Πετρος δε. This is no immaterial difference, as Wetſtein terms it, and his anſwer is not ſatisfactory. Of the remaining examples, he ſhews that one has too trifling a difference to be worthy of notice, and to that which is taken from Acts viii. 6. he replies, that the Codex Bezæ has there two readings, and that, though the reading produced by Mill differs from Stephens's quotation, the latter is found in the Codex Bezæ, a ſecundâ manu. In the two examples which are taken from Matth. ix. 20. x. 25. he makes it probable that β is a typographical error, in the one inſtance for η, in the other for α. But ſtill there are four examples remaining, namely Matth. xii. 22. Luke ii. 21. iii. 19. viii. 18. in which the Codex β and Codex Bezæ contradict each other, and which are only ſuppoſed to be typographical errors. Indeed two of them Wetſtein has left wholly unnoticed, Luke ii. 21. iii. 19. though he finiſhes his examination with the words 'en viginti illa loca excuſſa.' And theſe four are the reſult, not of a collation of the

whole manuſcript, but only of 19 chapters in St. Matthew, 8 in St. Luke, and 15 in the Acts. I have made no regular collation, with a view of diſcovering contradictions between the Codex Bezæ, and the Codex Stephani β, but I have found one by accident, John xiii. 2. where Stephens quotes a reading from the latter, which is not in the former: and if the whole of Stephens's margin was collated, it is poſſible that many more would be found. Now if we contend that each example of this kind is a typographical error, it may be ſaid we are guilty of a petitio principii. When two different critics are known to have taken their extracts from one and the ſame manuſcript, as we know that Mill and Wetſtein did from the Codex Bezæ, we have a certain criterion, from which we can ſafely pronounce, that, in every inſtance, in which their extracts differ, an error muſt have taken place either of the writer, or of the printer. But if inſtead of arguing ſynthetically, we are obliged to proceed by the method of analyſis, and the identity of the manuſcript is the thing to be aſcertained, which can be proved by no other method, than by a compariſon of the extracts from the two ſuppoſed different manuſcripts, we muſt be content to take the data, ſuch as we find them; for if we new-model them according to a preaſſumed hypotheſis, we are taking for granted the thing to be proved. 5. Though the characteriſtic readings of the Codex β are found in general in the Codex Bezæ, yet on the other hand there are ſome very long and remarkable readings in the Cod. Bezæ, which Stephens has not quoted from his Codex β. For inſtance that extraordinary paſſage, Matth. xx. 28. ὑμεῖς δὲ ζητεῖτε, κ. τ. λ. conſiſting of not leſs than ſixty words, which exiſt in no other manuſcript at preſent known, than the Codex Bezæ, is not quoted by Stephens from his Codex β. It may be ſaid therefore, that if the Codex Bezæ had been the manuſcript, which Henry Stephens collated, he could not poſſibly have overlooked ſo long and ſo remarkable a paſſage. Whatever latitude be given to Henry Stephens's negligence, he was certainly not inattentive

attentive to this chapter; for he has quoted his Codex β ſeveral times in it, for readings of infinitely leſs importance, than the reading in queſtion. And, what is moſt extraordinary of all, he has quoted εσαι as a various reading to εσω, ver. 27. and noted likewiſe the omiſſion of αυτων οι οφθαλμοι, ver. 34. and yet does not perceive any remarkable interpolation *between* theſe two verſes. It ſeems therefore reaſonable to conclude, that the manuſcript, collated by Henry Stephens, had *not* the interpolation in queſtion, and of courſe was a different manuſcript from the Codex Bezæ. Should it be objected that, as H. Stephens's collation was imperfectly printed, the interpolation might have been noted in the collation itſelf, though it was not printed in the margin of R. Stephens's Greek Teſtament: it may be replied, that Beza, who was in poſſeſſion of the collation itſelf, and has quoted from it an hundred and twelve readings of Stephens's manuſcripts, and, among the reſt, ſix from the Codex β, which are not printed in Stephens's margin, (Wetſten. Prol. p. 145.) has quoted the interpolation in queſtion from his own MS. yet takes not the leaſt notice of its being in H. Stephens's collation of the Cod. β. And that he was not inattentive to Stephens's various readings, at that very place, appears from his quoting, in the very next verſe, εκπορευομενα αυτα from the Cod. Stephani 5. Another inſtance is Acts xv. 2. where the Codex Bezæ has a very long and remarkable reading, conſiſting of not leſs than twenty-five words, which are found in no other manuſcript, and which H. Stephens has not quoted from his Codex β. But he has quoted a reading of much leſs importance from the very ſame place: he could not therefore have overlooked theſe twenty-five words, if they had been in his manuſcript. And that H. Stephens did not note them, appears not only from their being unnoticed in the margin of Stephens's edition, (though even this circumſtance is ſufficient to warrant the inference, where a reading of leſs importance is obſerved) but likewiſe, from the poſitive teſtimony of Beza, who was in poſſeſſion of Henry Ste-

phens's autograph. For in his note to Acts xv. 2. in his edition of 1582, he quotes the twenty-five words in queſtion from his own manuſcript, and obſerves on them, 'Quod autem hic adjectum invenio in meo vetuſtiſſimo codice, etſi nolim temere in contextum admittere, *quum id nuſquam alibi inveniam*, mire tamen hunc locum illuſtrat.' From all theſe circumſtances therefore, it ſeems reaſonable to infer, that the Cod. Bezæ, and the Cod. β, though very ſimilar, are not the ſame; and that the manuſcript, which Stephens collated in Italy, is at preſent either loſt or buried in obſcurity, in the ſame manner as the Codex Boreeli, the Codex Camerarii, the Codex Rhodienſis, Eraſmus's MS. of the Revelation, and ſeveral other manuſcripts of the Greek Teſtament, uſed by Stephens himſelf, and other editors, with many, if not moſt, of the manuſcripts, from which the Editiones principes of the Claſſics were printed in the fifteenth and ſixteenth centuries.

To theſe arguments for the diverſity of the MSS. it may be objected, 1. That Beza's poſitive evidence can go no further than to the place where, and the time when, the MS. was found; not to the number of years that the manuſcript had been preſerved there. Further, that as Beza has no where aſſerted that he himſelf diſcovered the manuſcript in the monaſtery of St. Irenæus, and uſes the expreſſions Exemplar venerandæ vetuſtatis ——*repertum*, (not *reperi*), and again, in his letter to the Univerſity of Cambridge, Exemplar ex cœnobio Lugdunenſi *ante aliquot annos natus*, it is poſſible that even his evidence in regard to the place where, and the time when it was found, was given only at ſecond hand, and that he relied on the authority of ſome perſon, who ſtole it from the monaſtery during the civil commotions in Lyons, and brought it to him for ſale. On the other hand, it muſt be obſerved that Beza's words do not neceſſarily imply that he did not find it himſelf. He was probably at Lyons in the very year, in which he ſays that his manuſcript was diſcovered; for in that year he took a journey from Geneva to Paris, to be preſent at a council

council between the Catholics and the Hugonots, as appears from the accounts of Freher, Moreri, and Bayle. If then he was guilty of a literary theft, and appropriated to his own uſe what belonged to the monks of St. Irenæus, a matter by no means improbable in itſelf, ſince critics, as well as connoiſſeurs, are ſometimes unable to reſiſt temptation, he would naturally have expreſſed himſelf in ſuch a manner, as to leave it undetermined whether it had been ſtolen by himſelf, or another perſon. 2. That though Henry Stephens, who collated the Codex β, and muſt frequently have ſeen the Codex Bezæ, has no where aſſerted that they were one and the ſame manuſcript, yet the argument drawn from his ſilence is only negative, and that arguments of this kind are not always concluſive. But it is more difficult to find an anſwer to the other part of this argument, namely, that Beza has conſtantly quoted the two manuſcripts as diſtinct, which he hardly would have done, if Henry Stephens had ever obſerved, that they were one and the ſame. Wetſtein however, who takes for granted that H. Stephens actually informed Beza, that they were one and the ſame manuſcript; goes ſo far as to accuſe Beza of a wilful intention to deceive. His words are, (Prol. p. 34.) Vereor tamen ut Beza ipſe omni culpa careat, neque reperio quomodo ipſum crimine minus ſincera fide adminiſtratæ rei liberare queam. Sine dubio enim ſcire potuit ſuum codicem prius a familiari ſuo Stephano adhibitum fuiſſe, et nihilominus ad utrumque ſæpius, tanquam diverſi codices ſint, provocat. Nor is Wetſtein ſingular in his opinion of Beza's critical dishoneſty: for Simon, in his Hiſt. crit. du texte du N. T. ch. xxx. p. 372. ſays, Ce n'eſt pas icy le lieu de donner d'autres preuves de la mauvaiſe foi de Beze dans ſes Notes ſur le Nouveau Teſtament. 3. That the four quotations from the Codex β, in the two places, where the Codex Bezæ has a chaſm, may be explained, either on the ſuppoſition, that two leaves, which are now wanting, have been loſt *ſince* Stephens's time; or as typographical errors, an explanation, which Wetſtein ſays ought not to be re-

jected, where the weight of evidence is ſo much in favour of the other ſide; and in one of theſe examples in particular, Matth. xxvii. 3. it is highly probable that β is a miſtake for ν. See Wetſtein's Prol. p. 37. compared with his various readings to this paſſage. The ſame likewiſe may be ſaid of John xiii. 2. the example which I obſerved in the preceding paragraph. 4. That the argument drawn from the contradictions above-mentioned is inconcluſive, becauſe many inſtances may be produced of collations made by different perſons from the very ſame manuſcript, which contradict each other much more frequently, than the extracts from the Codex β contradict the readings of the Codex Bezæ: and that, as errors are unavoidable, both in making extracts from a manuſcript, and in printing thoſe extracts from the collation, we ſhould often draw a very unjuſt inference, if we argued from a few contradictions to the diverſity of the manuſcripts. 5. That the fifth argument is not abſolutely deciſive, ſince it is poſſible that H. Stephens might overlook the moſt remarkable readings, even in places, where we ſhould leaſt expect it, and likewiſe poſſible, if he had noted them, that the ſame remarkable readings might have been overlooked both by R. Stephens, and Beza.—What weight is due to the preceding arguments and objections, I leave to the determination of the reader.

Thus far I had written in the firſt edition, when I was doubtful whether the Codex Bezæ was the ſame with the Codex β, or not: but a more minute examination of the ſubject has ſince convinced me that the arguments for their identity greatly outweigh the arguments for their diverſity. I have compared the Complutenſian edition with Stephens's quotations from it throughout the whole New Teſtament, and have found that among 578 readings, quoted by Stephens from this edition, not leſs than 48, that is one twelfth, are either not at all in theſe, or not ſo as Stephens has quoted them. And ſince it is much more probable that miſtakes ſhould be made in collating a manuſcript than in collating a printed edition, our knowledge that one reading in twelve is falſely

aſcribed

aſcribed by Stephens to the Complutenſian edition, will certainly warrant us to conclude that at leaſt an equal number of miſtakes were made in regard to any given manuſcript. Conſequently one difference among twelve readings proves nothing, it being no more than what we may reaſonably expect. Further I have found, that Stephens has frequently paſſed over whole chapters in the Compl. edition, and ſometimes three or four chapters together. At other times he has noted trifling readings, and neglected to note important readings in the very ſame place. The *internal* evidence therefore for the diverſity of the Codex β and the Codex Bezæ is of no value: and as to any external evidence for their diverſity, it may be eaſily done away, or, at any rate, cannot be put in competition with the *internal* evidence for their *identity*.' To aſcertain the weight of this evidence we need only apply the Theorem, which I introduced in my Letters to Mr. Archdeacon Travis. From this Theorem it appears that the probability of their identity is to the probability of their diverſity, as a ſum, exceeding a thouſand of nonilions, to unity.

115. Our author has by ſome miſtake aſſigned the date of 1595 to Beza's laſt edition, which was not printed before 1598. Inſtead of fourteen years therefore, as our author ſays, Beza had ſent away his manuſcript nearly ſeventeen years, and was three years older than our author makes him: a circumſtance which gives additional ſtrength to his argument, in reſpect to the two examples produced by Wetſtein, from Beza's laſt edition.

116. If the Codex Bezæ, and the Codex Stephani β, are one and the ſame manuſcript, this conjecture ſaves Beza's credit, and is at the ſame time attended with fewer difficulties, than Wetſtein's hypotheſis, the parts of which are not only improbable, but contradictory to each other, as will appear from the following Note. That Beza did not confound his MS. of the Goſpels and Acts, with the MS. of St. Paul's epiſtles, in ſaying that he received from Lyons that, which came from Clermont, and vice verſâ, is probable, becauſe he is perfectly conſiſtent

conſiſtent in his accounts of them, and ſpecifies them ſo diſtinctly that we can hardly ſuppoſe him to have been guilty of the miſtake, with which Wetſtein charges him. Another part of Wetſtein's hypotheſis, namely, that Beza confounded the paltry convent of Clermont in the dioceſe of Beauvais, with the city of Clermont in the province of Auvergne, is almoſt incredible, when we reflect that Beza was not only well acquainted with France, and was educated in Paris, but that he had an uncle who was Prior of a Convent in the very dioceſe of Beauvais, from which dioceſe, as he himſelf relates, he procured his manuſcript of St. Paul's epiſtles. But Wetſtein does not reſt here, for in the Prolegomena to the ſecond part of his N. T. p. 1. he conjectures that Beza was guilty of a third miſtake in regard to theſe manuſcripts, and thinks that neither of them came from the monaſtery of St. Irenæus in Lyons, but that one of them came from the monaſtery of Cluny: for which opinion he has no other foundation, than that the monaſtery of Cluny was plundered in the civil war by the Swiſs ſoldiers. Now where we have poſitive evidence on one ſide, and mere conjecture on the other, there ſurely can be no doubt, to which party the preference is due. Our author abides by the teſtimony of Beza, with reſpect to the place where, and the time when, the manuſcript was found; but, as he accedes to the common hypotheſis, that the Codex Bezæ and the Codex Stephani β are one and the ſame manuſcript, he is reduced to the neceſſity of ſuppoſing, that the manuſcript which Henry Stephens collated in Italy not long before the year 1550, was afterwards depoſited in the monaſtery of St. Irenæus, and there diſcovered again in 1562. Yet Beza declares that it had lain there time immemorial, and uſes even the expreſſion 'ut ipſius pene Irenæi temporibus extitiſſe videri poſſit,' &c. The queſtion therefore to be examined is, what authority is due to this declaration of Beza? Now the manuſcript muſt have been procured either by purchaſe, by preſent, or by theft. If procured either by purchaſe, or by preſent, the perſon who procured it, whe-

ther Beza himſelf, or any other perſon, who gave or ſold it to Beza, would probably have converſed on the ſubject with ſome of the monks of the convent, who would not have declared, that it had lain there time immemorial, if they had recollected the time of its arrival; and if it had been brought thither, only ten or twelve years before, it may ſeem improbable that this circumſtance ſhould have been unknown to them. But on the other hand, when we conſider that monks in general are leſs attached to learning, than to luxury, and that Greek manuſcripts are commodities, in which the monks of St. Irenæus never dealt, it is by no means impoſſible that they were ignorant, not only of the time when it was brought, but even that ſuch a manuſcript exiſted among them. And this conjecture is the more credible, when we reflect, that the very ſame thing may eaſily happen, not only in a convent of unlettered monks, but in ſocieties which make literature their profeſſion. The manuſcripts, and I may add, valuable manuſcripts of the late Mr. Jackſon of Leiceſter, were depoſited a very few years ago in the library of Jeſus College in Cambridge: yet I would not undertake to affirm that every member of that learned ſociety either knew the contents of theſe manuſcripts, or recollected the time of their arrival. The declaration therefore of Beza, that the manuſcript in queſtion had lain time immemorial in the monaſtery of St. Irenæus, reſts on very unſtable ground, even on the ſuppoſition that it was procured by purchaſe, or preſent; but if it was ſtolen, as it very probably was, no queſtions could have been aſked about it, and Beza's declaration is mere conjecture. Our author's hypotheſis therefore involves no contradiction, like that of Wetſtein.

But perhaps the following hypotheſis will reconcile the difficulties attending the hiſtory of this manuſcript, better than any other; namely, that the convent of Irenæus at Lyons was the place where Henry Stephens collated the manuſcript. As Lyons is ſituated on the high road between Paris and Turin, H. Stephens might collate the manuſcript there, on his journey either to or from Italy; on

on his return to Paris he might deliver them to his father, R. Stephens, with other papers and extracts made in Italy; and of theſe extracts in general, whether made *in* Italy, or on the journey thither, Robert Stephens, who was not very exact about the places where MSS. were kept, might ſay that they were made in Italy. But if H. Stephens really collated the MS. at Lyons, all difficulties in regard to its hiſtory vaniſh at once.

117. Wetſtein in his Prolegomena, p. 28. conjectures that the Codex Bezæ was either preſerved during ſome time at Trent, or that Henry Stephens, after having collated it in Italy, delivered it to the Biſhop of Clermont at the time when the celebrated council was held there, which was in 1546, and that the Biſhop brought it from the council to his dioceſe of Clermont in Auvergne. See Wetſtein's Prol. p. 30. Now theſe two parts of Wetſtein's hypotheſis directly contradict each other: for it appears from Maittaire Hiſtoria Stephanorum, p. 204—207. that Henry Stephens did not go to Italy till after the death of Francis I, which happened in 1547. He could not therefore deliver it to the Biſhop of Clermont at Trent in 1546, and if the biſhop was in poſſeſſion of the Codex Bezæ, and brought it home with him, which we muſt ſuppoſe if it was diſcovered at Clermont in Auvergne in 1562, it cannot poſſibly have been the manuſcript, which Henry Stephens collated in Italy between the years 1547 and 1550. See Note xxxvii. to Chap. 12. ſect. 1.

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118. Wetſtein grounds this relation on the authority of Marianus Victorius in his notes on Jerom. Wetſtein does not mention the place, but it is p. 570. of the edition of Jerom, printed at Antwerp in 1578. The words of Marianus Victorius are 'Hieronymus legit, ſicut habet antiquiſſimus quidam Græcus Codex, quem Tridentum attulit Claromontanenſis Epiſcopus anno Domino 1546, εαν αυτον θελω μενειν εως, εως ερχομαι.

119. Eſpecially, when the difference of both manuſcripts from the common text conſiſts only in a ſingle particle.

particle. Much ſtronger evidence is requiſite to prove the identity, than the diverſity of manuſcripts. If the Biſhop of Clermont had ſaid that ουτως had been wanting in his manuſcript, we might have juſtly inferred, that it was a different manuſcript from the Codex Bezæ, which has ουτως. But if we take the converſe of the propoſition, and argue from the preſence of ουτως in both to the identity of the MSS. we reſt on very unſtable ground.

120. The words of Druthmar are 'Vidi librum Evangelii Græce ſcriptum, qui dicebatur Sancti Hilarii fuiſſe, in quo primo erant Matthæus et Johannes, et poſt alii duo. Interrogavi enim Euphemium monachum cur hoc ita eſſet? &c. It appears then that Druthmar expreſſed his ſurpriſe at finding the Latin arrangement of the Goſpels in a Greek manuſcript; inſtead therefore of ſuppoſing that there exiſted many of that kind in the ninth century, we muſt conclude it to have been the firſt, which Druthmar had ever ſeen. Nor is any objection to be drawn from his ſilence, as to the Acts, and the Latin tranſlation, for it does not appear to have been Druthmar's intention to give a complete deſcription of the manuſcript: his whole attention ſeems to have been engaged by that circumſtance, which appeared to him ſo very extraordinary, namely the Latin arrangement in a Greek manuſcript. There is another circumſtance which, though it does not in itſelf prove the identity of the manuſcripts, may be admitted at leaſt as collateral evidence. The Codex Bezæ is the only Greek manuſcript at preſent known, which omits the words εκπορευομενη δια ϛοματος, Matth. iv. 4. and theſe very words are omitted by Druthmar, in quoting the ſame verſe. See the ſixth chapter of his Expoſitio in Matthæum, printed in the ſecond volume, p. 291. of the Nova bibliotheca veterum Patrum. Pariſiis, 1639. 2 tom. fol. The text of the Vulgate in this paſſage is, Non in ſolo pane vivit homo, ſed in omni verbo, *quod procedit de ore* Dei. But Druthmar's quotation is like the text of the Codex Bezæ, Non in ſolo pane vivit homo, ſed in omni verbo Dei. And in his commentary on this verſe he repeats 'verbo Dei

not leſs than four times, but takes not the leaſt notice of any words like εκπορευομενα δια σωματος, as being between them, though he explains in general every word. This example I diſcovered by accident: it is probable therefore, that if all Druthmar's quotations were collated, more examples of coincidence might be found between them, and the lectiones ſingulares of the Codex Bezæ.

121. As our author himſelf rejects the argument, it is unneceſſary to quote it from the Orient. Bibl.

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122. Here Dr. Ridley was certainly miſtaken, for Profeſſor Adler has very accurately collated the marginal readings of the Philoxenian verſion of the four Goſpels, and in theſe alone has found not leſs than nineteen readings, which exiſt in no other MS. at preſent known than the Codex Bezæ. See Adler's Verſiones Syriacæ, p. 130. and Note 97. to this ſection, where the nineteen examples are enumerated. Among them is the celebrated addition after Matth. xx. 28. υμεις δε ζητειτε, κ. τ. λ. which is noted in the margin of the Philoxenian verſion, in the Codex Aſſemanianus 1, collated by Adler (but not in Dr. Ridley's MS.) with a Syriac note made by the editor Thomas, of which the following is a tranſlation, Hæc quidem in exemplis antiquis in Luca tantum leguntur, capite LIII. Inveniuntur autem *in exemplis Græcis hoc loco:* quapropter hic etiam a nobis adjecta ſunt. See Adler's Verſ. Syr. p. 90. It muſt likewiſe be remarked that Adler's collation was confined to the four Goſpels. In the Acts of the Apoſtles I have obſerved a great number of examples: for inſtance, Acts vi. 11. the Codex Bezæ has a paſſage conſiſting of fourteen words contained in no other manuſcript at preſent known, and this very paſſage Wetſtein found in the margin of Ridley's manuſcript of the Philoxenian verſion. See alſo Acts xiv. 4, 10. xv. 7. which are examples of the ſame kind. If therefore we argue from this coincidence alone, we ſhall conclude, that the Codex Bezæ was collated at Alexandria by Thomas of Harkel in the ſeventh century, with

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the ſame propriety as Wetſtein infers from a ſimilar coincidence, that it was collated in Italy by H. Stephens in the ſixteenth century. But here again we have examples of diſagreement, as well as in the former caſe. The reading of the Codex Bezæ, Luke xx. 34. is γεννωνται και γεννωσιν, 'gignuntur et gignunt,' in which it differs from all other Greek manuſcripts at preſent known, which univerſally expreſs the ſenſe of 'uxores ducunt, et nuptum dantur,' though not preciſely in the ſame Greek words. Now there is a Syriac note to this reading, in the margin of the Philoxenian verſion (ſee p. 400. of White's edition) of which the following is a tranſlation. 'In exemplari antiquo eſt 'gignunt et gignuntur,' ſed *in Græco non eſt*. Since therefore Thomas expreſsly declares, that a reading, which we know to be in the Codex Bezæ, was not in any of his Greek manuſcripts, we muſt neceſſarily conclude that it was not in the number of thoſe which he collated: unleſs we ſay that Thomas was here guilty of an overſight, as Wetſtein ſays of Stephens, where the Codex Bezæ differs from the Codex Stephani β.

Two queſtions ſtill remain to be examined, the one relative to the place where, the other to the time when, the Codex Bezæ was written. Simon, Mill, Wetſtein, our author, and moſt other critics contend that it was written in the Weſt of Europe, where Latin was better underſtood than Greek, ſince a tranſlation would have been wholly ſuperfluous, if the manuſcript had been written, where the original language of the Greek Teſtament was the language of the country. The three firſt of the above-mentioned critics go ſo far as to aſſert that it was certainly written, not by a Greek, but by a Latin ſcribe; which, they ſay, appears partly from the formation of the letters, partly from the orthography, obſervable in many of the Greek words. See Simon Hiſt. Crit. du Texte du N. T. Ch. 30. p. 360. Diſſertation critique ſur les MSS. du N. T. p. 25—33. Mill's Prolegomena, ſect. 1271. and Wetſtein's Prolegomena, p. 30. But the arguments which have been brought by Simon and repeated

peated by Mill, to ſhew that the Codex Bezæ was written by a Latin ſcribe, either prove nothing, or prove the very reverſe. One of his arguments is the following, p. 360. 'Le Grec et le Latin ſont ecrits d'une meme main, et le Grec approche plus des anciennes le tres unciales des Latins, que de celles des Grecs. Les premieres ſont plus quarrées, au lieu que les grandes lettres des Grecs ſont plus longues et plus maigres.' Here Simon ſeems to have been ignorant, that the long and narrow ſhape of the Greek uncial letters was not introduced before the eighth century, (Montfaucon Palæographia, p. 230) and that the ſquare form, which is obſervable in the Codex Bezæ, is found in the moſt ancient Greek inſcriptions. This argument therefore proves nothing. Another obſervation, which he makes in the ſame page, leads rather to an oppoſite concluſion. 'Le Grec et le Latin ſont ecrits d'une meme main, et d'une lettre tout a fait ſemblable; enſorte qu'il y a meme quelque fois des lettres purement Grecques dans le Latin.' From this laſt circumſtance one might rather conclude that the Codex Bezæ was written by a man, who was more accuſtomed to write Greek than Latin, and it appears ſo on examining the manuſcript itſelf. I would rather accede therefore to the opinion of Grieſbach, who ſays in his Symbolæ, p. lvii. 'Character græcus ſatis elegans non prodit ſcribam latinum; imo elegantiores fere ſunt græcarum quam latinarum literarum ductus.' And again, p. lxii. 'Codex a *græco* librario exaratus, &c.' But the Codex Bezæ might ſtill have been written in Italy, or in ſome other part of the Weſt of Europe where Latin was ſpoken, ſince it is highly probable that Greek ſcribes were employed in Italy for copying Greek books. This opinion is ſupported not only by Simon, Mill, Wetſtein, our author, and moſt other critics, but is likewiſe defended by Montfaucon, who is one of the beſt judges of antiquity that ever exiſted. It is true that he does not expreſsly treat of the Codex Bezæ, but what he ſays of the Codex Claromontanus (Palæographia, p. 217) is applicable to the former; for they ſo nearly reſemble

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each other, as to have been taken, though erroneouſly, for parts of the ſame whole. Now the Codex Claromontanus appears to have been written in a country, that was under the authority of the church of Rome; for the epiſtle to the Hebrews is written at the end, and (as I have been informed by a friend, who has lately examined it) even by a later hand. See Simon Hiſt. crit. du Texte du N. T. p. 362. And as the epiſtle to the Hebrews was always admitted by the Greek church, but was rejected by the church of Rome during ſome time, and when admitted was placed at the end of St. Paul's Epiſtles, not before the epiſtles to Timothy, Titus, and Philemon, as in the Codex Alexandrinus, and other manuſcripts written under the authority of the Greek church, Simon and Montfaucon concluded, as well from this circumſtance, as from the Latin tranſlation, that the Codex Claromontanus was written in the Weſt of Europe. If we argue therefore by analogy, we ſhall conclude the ſame of the Codex Bezæ: at leaſt we may infer that it *might* have been written in the Weſt of Europe, as it ſo nearly reſembles a manuſcript that was ſo. If it be objected, that the Latin letters both in the Codex Claromontanus, and Codex Bezæ, are very different from thoſe obſervable in the Augienſis, and Boernerianus, manuſcripts confeſſedly written in the Weſt of Europe, we may reply, that theſe are much leſs ancient than the two former, and admit therefore of no compariſon; the former having the Latin text in uncial letters, the latter in a current hand. That Latin characters nearly of the ſame form as thoſe of the Codex Bezæ and Codex Claromontanus, were uſed before the ſeventh century by Latin tranſcribers themſelves, is evident from the ſpecimens which have been given by Mabillon and Blanchini. No man will ſuppoſe that purely Latin manuſcripts, without the addition of a Greek text, were ever written in Greece: yet Mabillon and Blanchini have produced many ſpecimens of ancient Latin MSS. in uncial letters, which reſemble thoſe of the Codex Bezæ. See Mabillon de re diplomatica. p. 355. 257. Blanchini Evangeliarium Qua-

druplex, P. I. p. 532. plate 2d. and 4th. P. II. p. 588. plate 2d. and page 600. plate 1ſt, 2d. and 7th. See alſo Aſtle's Origin and Progreſs of Writing, p. 82. There is no preſumption therefore whatſoever a priori againſt the opinion that the Codex Bezæ was written in the Weſt of Europe; and when we take into conſideration the two following circumſtances, it will appear highly probable that it actually was ſo. 1. The Latin tranſlation was added with no other view, than as a mean of making the original intelligible to thoſe, who were not ſkilled in the Greek; and it was not added merely in conſequence of the high authority of the church, which uſed it. For in that caſe the tranſcriber would have adopted ſome eſtabliſhed text, from which he would have never deviated, whereas the Latin text of the Codex Bezæ is found in no Latin manuſcript, either ancient or modern. It has omiſſions, inverſions, and interpolations, in which it agrees with the Greek text to which it is added, but in which it differs from all other manuſcripts, whether Greek or Latin. Now this tranſlation would have been wholly ſuperfluous, if the manuſcript had been written for the uſe of a Greek, to whom a Latin tranſlation was unneceſſary, and ſtill more ſo, if written in Egypt, as Father Georgi (Fragm. Græco-Copto-Thebaicum, p. 199.) ſuppoſes, where Latin was unknown. 2. The Goſpels in the Codex Bezæ are written in the following order, Matthew, John, Luke, Mark. This arrangement was never admitted by the Greek church, or in any country ſubject to its authority, but was the common arrangement of the ancient Latin manuſcripts, as appears from the Evangeliarium Quadruplex. From all theſe circumſtances it ſeems reaſonable to conclude that the Codex Bezæ was written in the Weſt of Europe, in a country where Latin was better underſtood than Greek, and which was ſubject to the authority of the church of Rome. It is true that the word ΑΝΑΓΝΩΣΜΑ, which is very frequently written in the margin of the Greek text, and in uncial letters, ſhews that it was uſed in an early age as a Lectionarium in ſome Greek church. But this circumſtance proves

proves nothing, becauſe the αναγνωσματα were not written by the original copyiſt, but added by a different hand, as Grieſbach has rightly obſerved in his Symbolæ, p. lvii. A manuſcript written in one country may be eaſily tranſported into another; the Codex Alexandrinus, in the compaſs of a few years, was in Alexandria, Conſtantinople and London; and that the Codex Bezæ has been ſubject to ſeveral migrations is not improbable from the various corrections both in the Greek and in the Latin texts. Grieſbach in his Symbolæ, p. lxii. ſays, Codex a Græco librario exaratus e græcorum manibus ſæpius in latinorum manus pervenit, et viciſim aliquoties ad Græcos rediit, aut poſſeſſores ſaltem habuit plures utriuſque linguæ gnaros.

Another hypotheſis may be propoſed, which will ſolve the ſeveral phænomena relative to the Codex Bezæ, as eaſily, or perhaps more ſo than the preceding: namely, that it was written either at Conſtantinople, or in ſome city of the Greek empire in Europe, for the uſe of ſome perſon or community belonging to the Latin church, between the time of Conſtantine, and the final ſeparation of the Greek and Latin churches. During this period, it is probable that many Latin families removed from Italy, and ſettled in ſome of the principal cities of Greece; and perhaps whole communities attached to the Latin Church exiſted in Conſtantinople, for a conſiderable time after the removal of the ſeat of Empire. Now the Codex Bezæ is exactly ſuch a manuſcript as we may ſuppoſe to have been written for the uſe either of a Latin community, or ſome perſon of diſtinction, ſettled in a city of the Greek empire. In a MS. of this kind we ſhould naturally expect the hand writing of a Greek ſcribe, that a Latin tranſlation would be added to the Greek text, and that the Latin order would be obſerved in the arrangement of the four Goſpels: all which we find in the Codex Bezæ. The ſame hypotheſis likewiſe accounts for the addition of the αναγνωσματα, the additions and corrections, which have been made by different hands, both in the Greek and Latin texts, and the various marginal annotations, many of

which are in barbarous Greek, and in a modern hand, without having recourſe to the additional ſuppoſition that the manuſcript has travelled backwards and forwards from the Weſt to the Eaſt of Europe, in order to account for the ſeveral phænomena obſervable in this MS. It was brought perhaps toward the cloſe of the Greek empire from Greece into Italy, where it was collated by Henry Stephens, if it is the ſame as the Codex Stephani β, before it came into the hands of Theodore Beza. I am aware that an objection may be made to the preceding hypotheſis, drawn from the text itſelf of the Codex Bezæ. It may be ſaid, that if the Codex Bezæ had been written in Greece, we ſhould probably have found in it the readings of the Greek edition, or what Semler and Grieſbach call the Recenſio Conſtantinopolitana; whereas it is known that the Codex Bezæ contains readings of a very different kind. But independently of the circumſtance that all the manuſcripts of what is called the Greek or Byzantine edition, are much more modern than the Codex Bezæ, we muſt not forget that a manuſcript written in one country may be copied from a manuſcript that was written in another: and if we argue from the readings of the Codex Bezæ to the place, where it was written, we may conclude that it was written either in Syria, or in Egypt: for in many inſtances, where it departs from all other Greek manuſcripts, it agrees with the old Syriac, the marginal readings of the new Syriac, the Coptic verſion, and the quotations of Origen. We need therefore make only one addition to the laſt-mentioned hypotheſis, an addition which agrees with the opinion of Dr. Semler, and we ſhall ſolve every phænomenon relative to the manuſcript in queſtion: namely, that the writer of the Codex Bezæ uſed ſeveral Greek manuſcripts, from which he ſelected thoſe readings which appeared to him to be the beſt, and that one of thoſe manuſcripts was of the Alexandrine edition.

The antiquity of the Codex Bezæ is a matter as difficult to determine, with any preciſion, as the foregoing queſtion. If we argue from the internal evidence of the text,

text, and conclude from the antiquity of its readings, that is, from the circumſtance that the Codex Bezæ is free from many ſpurious additions and alterations, that were introduced into the more modern Greek manuſcripts, (though it has others of a different kind not found in modern manuſcripts,) the inference to be deduced is, not that the manuſcript itſelf is ancient, but only that it has a very ancient text, a matter, which is of much greater importance than the antiquity of the vellum, and of the ink. See the latter part of Note 11. That it was written before the eighth century is certain, as appears from the ſhape of the letters, the want of intervals between the words, and of accents, and marks of aſpiration. For in the eighth century the Greek uncial characters degenerated from the ſquare and round form, which is ſeen in the Codex Bezæ, to an oblong ſhape; marks of aſpiration and accents were added, and the elegance of writing conſiderably decreaſed. See Montfaucon Palæographia Græca, Lib. III. cap. vi. Secondly, it appears from comparing the letters of the Codex Bezæ with the Greek inſcriptions given by Montfaucon, p. 158—175. not only that it *muſt* be more ancient than the eighth century, but that it *may* be as ancient as the ſixth, the fifth, or even the fourth century. No inſcription however comes ſo near to it in the ſhape of its characters, as that which Montfaucon has given, p. 174. N°. 1. an inſcription which was engraved about the middle of the ſixth century, in the reign of Juſtinian. The letters of this inſcription and of the Codex Bezæ are very nearly alike, both in form and proportion, and the only material difference is in the Alpha, which in the former is made thus A, in the latter thus . But this is no argument againſt the antiquity of the manuſcript, for though the former ſhape is the moſt ancient, yet the latter was introduced in a very early age into manuſcripts, becauſe it might be made with only two ſtrokes of the pen, while the latter, which required three ſtrokes of the pen, and was therefore rejected from manuſcripts, was retained in

inſcriptions, becauſe it was more eaſy to be cut by the chiſſel. See the Palæographia Græca, p. 152. Nor is there any great diſſimilarity between the letters of the Codex Bezæ, and an inſcription given by Montfaucon, p. 170. which bears indeed no date, but which Montfaucon, p. 168. ſays may certainly be referred 'ad Auguſtorum priora ſæcula.' It appears therefore, from comparing the Codex Bezæ with Greek inſcriptions of different ages, that it cannot have been written later than the ſixth century, and that it may have been written even two or three centuries earlier. We muſt in the next place therefore examine, whether this poſſibility may be made to amount to a probability. The tawny colour of the ink diſcovers indeed the higheſt antiquity; but, if two manuſcripts were written with the ſame ink, the one in the fourth, the other in the ſixth century, they would probably be faded at preſent in a nearly equal degree, and the difference between twelve and fourteen hundred years would hardly be ſufficient to enable us to diſcover at preſent any difference in the colour. Beſides, as ſome inks are more durable than others, the letters of a modern manuſcript may be more faded than thoſe of a more ancient manuſcript. But a probable argument may be derived from the chapters and ſections, into which the ancient manuſcripts of the Greek Teſtament were uſually divided. This argument I do not mean to produce as a new one, for it has been applied by Grabe, Caſley, and Woide, to the Codex Alexandrinus, and by Hichtel to the Codex Vaticanus. It is well known to thoſe who are converſant in manuſcripts of the Greek Teſtament, that the four Goſpels are divided into greater and ſmaller portions, the one called τιτλος, the other κεφαλαιον, in the ſame manner, though in different proportions, as we divide them into chapters and verſes. The τιτλοι, or the larger portions, were generally marked in the upper margin; the κεφαλαια, or, as they are frequently called, the Ammonian ſections, were always marked at the ſide, and to theſe ſections Euſebius adapted his ten tables, or harmony of the Goſpels, to which

which he referred by writing, under each of the Greek letters or numbers expreſſive of the Ammonian ſections, letters which denoted that table, where the ſection was to be ſought. Thoſe who have not acceſs to Greek manuſcripts, will find this very clearly repreſented, either in Stephens's edition of 1550, or in Küſter's edition of Mill's Greek Teſtament. The Acts of the Apoſtles, and the Epiſtles, were likewiſe divided into ſections, which are called from the inventor the ſections of Euthalius; and they were noted in the margin by letters, in the ſame manner as the Ammonian ſections in the Goſpels. Now as the Euthalian ſections are not marked in the margin of the Acts of the Apoſtles, and the Epiſtles, in the Codex Alexandrinus, though the τιτλοι and κεφαλαια are noted in the Goſpels, Grabe in his Prolegomena to the Septuagint, Caſley in his Catalogue of the King's manuſcripts, and Woide in his Preface to the Codex Alexandrinus, contend that the Codex Alexandrinus was written before Euthalius had introduced thoſe ſections, that is before the year 396. But this is much too haſty a concluſion, ſince a conſiderable time might have elapſed after the year 396, before thoſe ſections were brought into general uſe. Beſides, though no ſections are marked in the margin of the Codex Alexandrinus, in the Acts and the Epiſtles, yet the text itſelf is very diſtinctly divided into ſections, by blank ſpaces at the end of each ſection, and by large letters written in the margin at the beginning of each ſection. Theſe ſections amount in the Codex Alex. in the Acts of the Apoſtles to 427, as may be ſeen on counting them in Woide's edition. It appears from the liſt of κεφαλαια, prefixed to the Acts of the Apoſtles, in Stephens's edition of 1550, and Küſter's edition of Mill, that the common Greek chapters, or Euthalian ſections, amounted only to 40 in the Acts of the Apoſtles. Now the diviſion into ſmaller portions, was probably later than the diviſion into larger portions; and the portions into which the Act. of the Apoſtles are divided in the Codex Alexandrinus, appears to be nothing more than a ſubdiviſion of the Euthalian ſections, for I have compared

them in nearly one half of the book, and found in every inſtance, that, where an Euthalian ſection begins, a new ſection begins in the Codex Alexandrinus, except in one inſtance, which is of little importance, namely, Acts viii. 20. where an Euthalian ſection ends, whereas the correſponding ſection in the Codex Alex. ends with the next verſe. Upon the whole, however, the writer of the Codex Alex. appears to have been acquainted with the Euthalian diviſion, and Woide's argument is inconcluſive.

If we apply the ſame argument to the Codex Bezæ, we ſhall meet with the ſame objection. For though no ſections are noted in the margin, yet the text itſelf is divided into ſections, which are denoted, not by blank ſpaces, as in the Codex Alexandrinus, but by the firſt word of each ſection being ſo written, that the firſt letter ſtands in the margin, which is ſometimes greater, but in general of the ſame ſize with the other letters. Now theſe ſections are not the ſame as thoſe in the Codex Alexandrinus, but the number of them is nearly the ſame in both manuſcripts; and, as I have found on examining the Codex Bezæ, that wherever an Euthalian ſection commences, a new ſection begins in the Codex Bezæ, it appears that the ſections of theſe two manuſcripts in the Acts of the Apoſtles, are only different ſubdiviſions of the Euthalian ſections. This argument therefore, inſtead of being favourable to the Codex Alexandrinus, and the Codex Bezæ, is rather an argument that neither of them were written before the fifth century.

Another argument, which I will conſider independently of the former, may be deduced from the diviſions in the four Goſpels. The τιτλοι of Euſebius are wholly unnoticed in the margin of the Codex Bezæ, and the κεφαλαια, or Ammonian ſections, are not accompanied with the references to the canons of Euſebius. This is obſerved by Mill, in his Prolegomena, § 1271. who ſuppoſes that theſe references were omitted through forgetfulneſs, which cannot have been the reaſon, becauſe the ſections are ſometimes written ſo cloſe together, as to leave no room for a reference between them. I

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have thought it extraordinary that he did not rather deduce this very obvious inference from the omiſſion of theſe references to the canons of Euſebius, that the Codex Bezæ was written, not indeed before the time of Euſebius, but before the tables which he invented were brought into general uſe; and as Euſebius was a man of ſo diſtinguiſhed a character, and we know that Jerom himſelf adopted theſe canons, (Hieronym. Præf. in IV. Evang. ad Damaſum) we might ſuppoſe that they were adopted in general within an hundred years after their invention. This argument therefore, if no objection could be made to it, would prove that the Codex Bezæ could not have been written later than the middle of the fifth century. But I have ſince diſcovered the reaſon why Mill did not apply this argument, for he relates, § 666. that he had ſeen ſeveral other manuſcripts of the Goſpels, beſide the Codex Bezæ, which have the Ammonian ſections without the references to the canons of Euſebius. He has not mentioned any one in particular, but I have ſeen two in the Univerſity Library at Cambridge, marked Dd. 9. 69. and Mm. 6. 9. the former of which is the Codex Mori 1. a MS. in Trinity College Library, marked B, 10, 6. and the Cod. Gonvilli et Caii, all written in the common ſmall Greek character, and at leaſt ſix hundred years after the time of Euſebius, in which the Ammonian ſections are written in the margin, without any reference to the canons of Euſebius. Their abſence therefore from the Codex Bezæ affords no abſolute proof of its antiquity.

But there is another circumſtance to be taken into the account, relative to the Ammonian ſections in the Codex Bezæ, namely, that they were noted in the margin by a different, and of courſe later hand, than that which wrote the manuſcript itſelf. This is aſſerted by Mill, Wetſtein, and Grieſbach, who have all examined the manuſcript. See Mill's Prolegomena, § 666, 1271. Wetſtein's Prolegomena, p. 31. and Grieſbach's Symbolæ criticæ, p. lviii. And that their aſſertion is founded on the truth, appears from an examination of the manuſcript

ſcript itſelf. For though the Ammonian ſections are noted in the margin with the ſame uncial letters, as are uſed in the text, and the ink is in both places of the ſame tawny colour, yet the letters in the margin are ſomewhat ſmaller than thoſe in the text, and ſome of the former, when cloſely examined, manifeſtly differ from thoſe in the latter, eſpecially the ϛ, that denotes the number ſix, which in the margin has always the following mark Ϛ, but in the text is written thus Γ, which is probably the moſt ancient mark, it being compounded of Γ and L, the one an erect, the other an inverted gamma, as X is compunded of V and Λ: an inſtance of this kind is Mark xv. 33. where it may be obſerved that Wetſtein has copied erroneouſly, and written Γ inſtead of Γ, by which means he has converted ἕκτης into τρίτης, a reading found in no MS. whatſoever, and 'ſexta' is written in the Latin at full length. It is likewiſe certain that the writer of the Cod. Bezæ did not intend that the text ſhould be divided into the Ammonian ſections, for he has actually divided it into ſections of a totally different kind. They are denoted by the firſt word of each ſection projecting into the margin, ſo that the firſt letter ſtands out of the text, but is contiguous to the ſecond letter, and is generally of the ſame ſize with the reſt, though it is ſometimes larger. Theſe ſections amount in the Goſpel of St. Mark to 153, as I have found after counting them twice, whereas the Ammonian ſections in that Goſpel amount to 236, which is nearly double the number. It is true that the ſections formed by the text, correſpond ſometimes to thoſe noted in the margin, that is the Ammonian ſections, but they much more frequently do not, ſo that their coincidence in certain caſes clearly ariſes from no other circumſtance, than that both are diviſions of the text according to the ſenſe, and being very numerous, muſt of courſe ſometimes coincide. Another proof, that the writer of the Codex Bezæ did not intend to mark the Ammonian ſections, is, that an Ammonian ſection frequently begins in the middle of the line, whereas thoſe which I have

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mentioned above commence always at the beginning of the line. And though the perſon who added the Ammonian ſections, has conſtantly added two dots (:) before the word which begins the ſection, yet the interval is frequently ſo ſmall between it and the preceding word, that he was obliged to add them nearly at the top of the letter. For inſtance, in St. John's Goſpel, the Ammonian ſection ΑΑ begins with the words, ΟΠΙCΤΕΥΩΝ ЄΙCΤΟΝΥΙΟΝ, John iii. 36. but the letter Ο is ſo near to the laſt letter of the preceding word, that it was neceſſary to add the two dots at the top of the line, in a manner which I cannot repreſent by types.

From all theſe circumſtances it is certain, that the writer of the Codex Bezæ neither did note, nor intend to note, the Ammonian ſections: nor are they accurately noted even by the perſon, who afterwards added them, for they frequently diſagree in poſition with the Codex Alexandrinus, which we muſt conclude in this caſe to be accurate, becauſe they are not only marked in the margin, but determined by blank ſpaces in the text itſelf. Now the queſtion to be examined is, what argument can be deduced from the above-mentioned omiſſion, in reſpect to the antiquity of the manuſcript in queſtion? If we conclude that it was written before the invention of the Ammonian ſections, we ſhall refer it to the beginning of the third, or the end of the ſecond century: a concluſion, which would be rather too haſty, becauſe a conſiderable time might have elapſed before their uſe was become general. But ſince theſe diviſions were adopted and recommended by Euſebius in the fourth century, and likewiſe by Jerom at the end of the ſame, and beginning of the following century, they muſt have been univerſally known before the cloſe of the fifth. And though it may be ſaid, that the writer of the Codex Bezæ muſt have copied from ſome more ancient manuſcript, and might tranſcribe therefore the old, long after the new diviſions were introduced, we may reply, that as the Codex Bezæ is written in a ſplendid and expenſive manner, it is probable that the perſon or perſons for whom it was written, would have choſen

that

that ſuch chapters or ſections ſhould be obſerved in it, as were in general uſe, at the time when it was written. If we argue therefore from the omiſſion of the Ammonian ſections, we may fairly conclude, that the Codex Bezæ is at leaſt as ancient as the fifth century. But as the writer of this manuſcript has adopted ſections in the Acts of the Apoſtles, which imply the previous exiſtence of the Euthalian ſections, I would not aſcribe to it a greater antiquity.

With reſpect to the comparative antiquity of the Cod. Bezæ with that of other manuſcripts, we may ſafely aſſert, that no one can be put in competition with it, except the Codex Vaticanus. The moſt ancient Greek manuſcripts, (I mean thoſe only which are quoted by Wetſtein) beſide theſe two, have, according to Wetſtein, (Prol. p. 6.) the uſual τιτλοι and κεφαλαια. We may ſuppoſe therefore that thoſe, which have more ancient diviſions, and have other marks which denote the greateſt antiquity, are in this reſpect entitled to the higheſt rank. If it be aſked, to which of theſe the precedence is due, I would anſwer, to the Codex Bezæ, for the Codex Vaticanus has accents, and marks of aſpiration, which were added by the perſon, who wrote the manuſcript itſelf. See Birch Prolegomena, p. 14.

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123. That Mill's extracts are frequently defective, and ſometimes erroneous, appears from a new collation that was made about the year 1733, by Mr. Dickenſon of St. John's College. This collation is at preſent in the library of Jeſus College, where it is marked O, Θ, 2. In Wetſtein's extracts likewiſe are many errors, as appears from comparing them with the manuſcript itſelf. In fact there is a two-fold ſource of error in Wetſtein's extracts from this manuſcript, for as he took a copy of it, he probably collated, not the original while he was in Cambridge, but his copy after his return.

124. The copy which Wetſtein took of the Codex Cantabrigienſis is not the only tranſcript, which has been made

made of this manuſcript, for Simon, in the laſt page of his Preface to the Hiſtoire critique du Texte du N. T. relates, that he himſelf had a copy which had been ſent him from Cambridge. There is alſo a third copy, which is preſerved in the library of Trinity College in Cambridge, and marked B. 10, 3. in the cabinet of MSS. marked B. It is written on vellum, in ſmall characters, with accents and marks of aſpiration. It is a very large quarto, containing only the Greek text. On the firſt page is the following inſcription, Novum Teſtamentum Græcum exſcriptum ex antiquiſſimo MS. ad academiam a Cel. Beza miſſo. Ad. v. 13. c. 22. Actorum Apoſtolorum hoc exemplar tranſcriptum eſt. This tranſcript muſt have been made ſome time in the ſeventeenth century, for it is not noted in James's Ecloga Oxonio-Cantabrigienſis, publiſhed in the year 1600, but it is quoted in the Catalogue of the manuſcripts in Trinity Library, publiſhed in the Catalog. MStorum Angliæ et Hiberniæ, Londini 1697, Tom. I. P. III. p. 94. N°. 193. It is alſo mentioned by Le Long, in his Bibl. ſacra, Tom. I. p. 174.

CODICES CANTABRIGIENSES ALII.

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125. Mill, after having enumerated the Acts of the Apoſtles, and the ſeven catholic epiſtles, adds, claudit reliquas epiſtola ad Hebræos, where 'reliquas' can refer only to epiſtles not enumerated, that is, the epiſtles of St. Paul. And it certainly does contain the other epiſtles of St. Paul, as I have found on examination A more accurate collation of this manuſcript was made ſome years ago for Jackſon, as appears from the following paſſage in the Memoirs and Life of Jackſon, p. 265. Mecum communicavit Jo. Wigley ſocius Collegii Chriſti apud Cantabrigienſes collationem pervetuſti MSti in collegio dicto quem Millius vocat Cant. 2. in qua collatione ſunt plus quam quingentæ variæ lectiones

tiones non notatæ a Millio, et aliquæ quas non recte deſcripſit ipſe. Hic MS. congruit maxime cum Compiutenſi et Leiceſtrenſi." This collation was bequeathed by Jackſon to Jeſus College in Cambridge, where it is preſerved at preſent in a bundle, which contains many other writings left by Jackſon. It is not numbered, but is placed on the ſame ſhelf as Jackſon's bound manuſcripts.

126. Our author having accuſed Mill of inaccuracy in the deſcription of this manuſcript, extends the accuſation to Wetſtein alſo, but in both caſes with equal injuſtice. It is really extraordinary that any one ſhould diſcover a difficulty in Wetſtein's deſcription. That Oxonienſis is an error of the preſs for Cantabrigienſis, is evident from Wetſtein's reference to it, Vol. II. p. 452. in deſcribing the Codex Collegii Chriſti Cantabrigienſis; the error which had been committed in the Prolegomena to the ſecond part, is really corrected in the catalogue of MSS. prefixed to them, at the beginning of the ſecond volume, where Oxonienſis is altered to Cantabrigienſis, and, what is ſtill more, is particularly noted in the liſt of Errata, Vol. II. p. 920. The miſtake of 28 for 29, though it corrects itſelf, is likewiſe noted among the Errata. One miſtake however is made by Wetſtein: he deſcribes it as an octavo, whereas it is a large quarto. There is likewiſe in Chriſt's College library an Evangeliſtarium not noted by Wetſtein. It is written on vellum, in ſmall characters exactly like thoſe of the preceding manuſcript, and in folio. At the beginning is written in a modern hand, Evangelia cum Deo ſingulis diebus lecta, incipientia primo die Dominico.

E dono Franciſci Tayleri, Julii 24, 1654.

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127. Our author, in deſcribing the chaſms of this manuſcript, has copied from Mill's Prol. § 1375. whoſe account is more accurate than that of Wetſtein, Vol. II. p. 13.

128. In

128. In the London Polyglot this MS. is noted Cod. Em, in Mill's Gr. Teſt. Cod. Cant. 3. It may be obſerved, that the deſcription given in the London Polyglot of the MS. belonging to Emmanuel College is incomplete, for we there find, Cod. Em. Epiſtolæ S. Pauli Græce, but it certainly has the catholic epiſtles alſo, which are placed before thoſe of St. Paul, and have thoſe very chaſms deſcribed by Mill in his Prolegomena, § 1375. This manuſcript has been deprived therefore of the power of being produced as an evidence in the controverſy relative to 1 John v. 7. It is at preſent marked in Emanuel library 1, 2, 33. Laſtly, the extracts printed in the Polyglot were not copied only, but likewiſe augmented by Mill, for ſpeaking of this MS. he uſes the expreſſion, 'ſedulo perluſtrare contigit.' In the Index to his Prolegomena, he takes notice of another Codex Em. but this is a totally different manuſcript, and will be deſcribed in the ſequel. See Note 326.

129. And alſo in this manuſcript, without any intervention of the Syriac, to which there is no neceſſity of appealing, to explain the omiſſion of the conjunction και, which was probably occaſioned by no other circumſtance, than the careleſſneſs of the tranſcriber.

130. The chaſms of this MS. our author has inaccurately copied from Wetſtein, for he has omitted to mention a part of the firſt, and the whole of the ſecond chapter of the epiſtle to Titus.

131. This manuſcript is undoubtedly the ſame as that, which Mill underſtands by Cod. Euc. for the name, John Luke, is written at the beginning. It is at preſent noted in the Univerſity Library Dd, XI. 90. That the manuſcript thus noted is really the manuſcript in queſtion, appears from the coincidence of its contents, and its chaſms, with Wetſtein's deſcription.

132. This manuſcript is now marked in the Univerſity Library Ff. 1. 30. Two other Cambridge manuſcripts are quoted by Mill and Wetſtein, which our author does not deſcribe here, becauſe Mill has not quoted them by the abbreviation Cant. See N°. 134, 144.

The two Codices Mori are likewiſe preſerved at preſent in the Univerſity Library; alſo ſeveral manuſcripts of the Greek Teſtament, which have never been collated; but not one of theſe is written in uncial letters. There are two MS. which more particularly deſerve notice; the one marked Kk. 6. 4. the other Mm. 6. 9. The former contains the Acts of the Apoſtles, and all the Epiſtles, and once belonged to Vatablus, whoſe name is written at the beginning. It was collated and quoted by R. Stephens, under the title Codex ιγ. The other contains the whole N. T. except the Revelation.

CODEX CLAROMONTANUS.

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133. The Bibliotheca Puteana derived its name from the family du Puy; and the proprietor, whom our author means, was Jacques du Puy, who was librarian to the King of France, and died in 1656. Mill and Wetſtein frequently ſpeak of Jacques, and his brother Pierre, under the name of fratres Puteani.

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134. The following is the account given in the Catalogus Codd. MStorum Bibl. Regiæ, Tom. II. p. 19. Ex illo exemplari triginta quinque folia nefario cujuſdam ſcelere aliquot abhinc annis avulſa ſunt, quæ Comitis Oxonienſis Harleii, ſuo in literas amore celeberrimi, munificentia in priſtinas ſedes rediere.

135. No man has examined the readings of this manuſcript with ſo much accuracy, as Dr. Semler in his Hermeneutiſche Vorbereitung, Vol. IV. p. 8—61. where he has completely reſcued the Cod. Claromontanus from the charge of having been corrupted from the Latin. The nature of the ſubject admits not an extract, but the whole deſerves to be tranſlated, that thoſe who are unacquainted with German may derive advantage from the principles of this great maſter in the art of criticiſm.

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136. The reading γυναικας inſtead of γυναικες is ſo eaſily explained as an error either of the eye in copying, or of the ear in dictating, that the intervention of the Syriac verſion ſeems wholly ſuperfluous; but in this example it cannot poſſibly have occaſioned the reading in queſtion, for the Syriac ܠܢܫܝܗܘܢ is not γυναικας, but γυναιξι. A Greek tranſlation of the whole paſſage would be απεδωκαν ταις γυναιξι τας υιας αυτων εξ αναςασεως των νεκρων, but our author puts together a ſet of Greek words without meaning, as correſponding to the Syriac; and in order to render the impropriety of his tranſlation γυναικας the leſs viſible, tranſlates not ܠܢܫܝܗܘܢ, ſaying that he cannot conjecture what the Greek verb might have been. An author of leſs eminence than Michaelis might here be ſaid to trifle.

137. Perhaps the following ſtatement will render this example more intelligible than the ſtatement of our author. The only expreſſion, in which the text of both the Claromontanus and Augienſis differs from the common text, is εις εαυτας, inſtead of εις αυτον, Heb. xii. 3. The word which correſponds in the Syriac verſion is ܠܢܦܫܗܘܢ, ſibi ipſis: in this ſingle expreſſion therefore the Claromontanus and Augienſis differ from the common Greek, and coincide with the Syriac. But our author has not obſerved that they in fact materially differ from the Syriac; for the words which he has quoted from this verſion occupy preciſely that place in the ſentence, which in theſe MSS. is allotted to εις εαυτας αντιλογιαν, but inſtead of expreſſing this reading, expreſs οι εαυτοις αντελεγον, which muſt have been the reading of the Greek manuſcript from which the Syriac verſion was made, and gives the ſentence a totally different turn from that which is found in the Claromontanus. It appears then that the whole inquiry muſt be confined to theſe three words, which have been written, through the careleſſneſs of tranſcribers, three different ways, 1. εις αυτον αντιλογιαν, the common reading. 2. εις αυτας (εαυτας) αντιλογιαν, the

reading of the Augienſis and Claromontanus. 3. οι αυτοις (εαυτοις) αντελεγον, the reading of the Greek MS. from which the Syriac verſion was made.

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138. Here is a diſplay of Syriac literature, to account for the omiſſion of a word, that was occaſioned by the negligence of a copyiſt. The genuine Greek text is ψηφαλωμενῳ ορει και κεκαυμενῳ πυρι: but a tranſcriber, in the hurry of copying, omits ορει, and writes ψηφαλωμενῳ και κεκαυμενῳ πυρι, and a tranſcript, in which this miſtake had been made, falls into the hands of the Syriac tranſlator, who faithfully renders what he finds in his copy. A ſimilar accident happens to the writer of the Claromontanus, who omits 'montem' in the Latin tranſlation, but not ορει in the Greek. Now as miſtakes of this kind happen daily and hourly, it requires a lively imagination to diſcover a myſterious analogy between the Syriac and the Latin. Our author's mode of reſtoring the ſuppoſed genuine Syriac text is ingenious, but not ſolid: for there is no reaſon to conclude that the preſent reading is ſpurious, becauſe it is incomprehenſible. A tranſlator muſt abide by his original; and if a paſſage, as it ſtands in the tranſcript, from which he tranſlates, is in itſelf unintelligible, the ſame obſcurity will be unavoidably retained in the tranſlation. The tranſlator of this Introduction, though the German is as familiar to him as his native language, has been obliged more than once to tranſlate a ſentence word for word, of which he has been wholly unable to comprehend the meaning.

139. Is it poſſible that our author could be ignorant of Dr. Semler's admirable eſſay on this manuſcript, mentioned in Note 135. an eſſay publiſhed almoſt twenty years before the laſt edition of this Introduction?

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140. Among other arguments, which Wetſtein uſes, to prove that the Codex Claromontanus was not written as a continuation of the Codex Bezæ, he ſays that the pages

pages in the former are much ſhorter than thoſe in the latter. He has not mentioned the number of lines in each page of the Claromontanus, but I have been informed by a friend, who has examined this manuſcript, that they amount only to twenty-one; but in the Codex Bezæ they amount to thirty-three. The ſame perſon likewiſe related that in the Claromontanus the words Ιησους and Χριστος are abbreviated $\overline{\text{IC}}$, and $\overline{\text{XC}}$: but in the Codex Bezæ they are abbreviated $\overline{\text{IHC}}$ and $\overline{\text{XPC}}$. Nor are the letters preciſely the ſame in the two manuſcripts, eſpecially in the Latin, as appears from a compariſon of the Codex Bezæ, with the ſpecimens of the Codex Claromontanus, given by Montfaucon and Blanchini, in the Palæographia Græca, p. 217. and the Evangeliarium Quadruplex, P. I. p. 532. pl. iv.

With reſpect to the antiquity of the Codex Claromontanus, it is ſuppoſed by Montfaucon to have been written in the ſeventh century. He has deſcribed it in his Palæographia Græca, p. 217. and in the plate fronting this page he has given a fac ſimile of its characters. Though written in uncial letters, it has accents and marks of aſpiration, of which Montfaucon ſays, 'ſecundâ manu, ut videtur, nec diu, ut creditur, poſt deſcriptum codicem adjecti ſunt.' The marks of aſpiration are not of the modern ſemicircular form, but are written thus, ⊦ for the ſpiritus aſper, and ⊣ for the ſpiritus lenis, which marks may likewiſe be ſeen in R. Stephens's edition of 1550, on the capital letters. This MS. was probably written in the Weſt of Europe, not only becauſe it has a Latin tranſlation, but becauſe the epiſtle to the Hebrews is written at the end; and in the catalogue of the books of the N. T. which is placed after the epiſtle to Philemon, no mention is made of the epiſtle to the Hebrews. It is placed, as Simon obſerves, (Hiſt. crit. du Texte du N.T. ch. xxx. p. 362.) a la fin de ces livres comme hors d'œuvre, et comme une piece, qui n'eſt point de la meme autorité, que les autres. To this may be added, what neither Simon nor Wetſtein have noted, that this epiſtle is written even by a later hand, and was therefore wholly

excluded from the canon by the original writer of the manuſcript. This I mention on the authority of the ſame perſon, whom I quoted before. Now as the epiſtle to the Hebrews was, during a conſiderable time, rejected by the church of Rome, but not by the Greek church, it is certain that the Cod. Claromontanus was written in a country, that was under the dominion of the former.

CODICES COISLINIANI.

141. The Codices Coiſliniani take their name from Coiſlin, Biſhop of Metz, to whom they were bequeathed by the celebrated chancellor Seguier, who died in 1672. They are preſerved at preſent in the Benedictine library of St. Germain des Prez, and are deſcribed in the following work. Bibliotheca Coiſlinſana, olim Seguieriana, ſeu MStorum omnium Græcorum, quæ in ea continentur, accurata deſcriptio, ubi operum ſingulorum notitia datur, ætas cujuſque MSti indicatur, vetuſtiorum ſpecimina exhibentur, aliaque multa annotantur quæ ad palæographiam Græcam pertinent. Studio et opera B. de Montfaucon. Pariſiis 1715, fol. But this excellent work is at preſent extremely ſcarce. They are likewiſe enumerated in Montfaucon's Bibliotheca bibliothecarum, Tom. II. p. 1041—1123.

142. Wetſtein refers this MS. not to the eighth, but the ſeventh century, Tom. II. p. 451. and Montfaucon ſays of it, Codex 1. membranaceus inter præſtantiſſimos Europæ numerandus, ſexto, vel cum tardiſſime ſeptimo ſæculo exaratus. He has deſcribed it at length in his Bibliotheca Coiſliniana, p. 1—32. and p. 3. he has given a fac ſimile of it's characters. See alſo the Evang. Quadruplex, P. I. p. 532. It is written in uncial letters, and with accents and marks of aſpiration; but Montfaucon adds, p. 1. non ita diligenter, adeo ut certis in locis penitus omittantur, et aliquando folia pene integra iis deſtituta deprehendas.

143. Our author here follows Wetſtein, who ſuppoſes that the Codex Coiſlianus 23 was written in the twelfth century; but Montfaucon refers it to the eleventh century.

tury. See his deſcription of this manuſcript in the Bibliotheca Coiſliniana, p. 66. The three preceding manuſcripts, viz. the Codd. Coiſliniani 20, 21, 22, are deſcribed in the ſame work, p. 63—66. from which it appears that all four are accompanied with commentaries. The Codex Coiſlin. 20 is deſcribed by Montfaucon as very elegantly written; and he refers it, not to the eleventh, but to the tenth century.

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144. Namely, in the book of Revelation, in which Storr, on a more accurate examination, diſcovered ſeventeen various readings, which had been overlooked by Wetſtein.

145. I know not why our author ſuppoſes that Wetſtein has not noted all the chaſms of this manuſcript. Wetſtein's account is the only one, which has been given: for though Montfaucon mentions the manuſcript in the Bibl. Coiſlin. p. 250. he is totally ſilent with reſpect to the chaſms.

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146. That this manuſcript was ſent by Michael Palæologus to Louis IX. appears from the Dedication. Μιχαηλ εν Χριϛῳ τῳ Θεῳ πιϛος βαϛιλευς, κ. τ. λ. See Wetſtein's Prolegomena, p. 49. But theſe premiſes alone afford no deciſive argument, that the manuſcript was alſo written in the thirteenth century, though Montfaucon conjectures that it was.

147. Wetſtein, in his deſcription of the Codices Coiſliniani, has conſtantly adhered to the numbers which were affixed to them in the Coiſlin library, and by which they are noted by Montfaucon in his Bibliotheca Coiſliniana, as I have found, on comparing this work with Wetſtein's Prolegomena. Nor has Wetſtein been guilty of a miſtake, in affixing the ſame number to two different manuſcripts; for both the Codex H and Codex 22 in the ſecond part of Wetſtein's N. T. are marked by the ſame number CCII in the Bibliotheca Coiſliniana.

But the latter is diſtinguiſhed from the former by the addition of the figure 2 under the ſecond C, in the following manner CCII. See Montfaucon's deſcription of it, p. 263. of the Bibliotheca Coiſliniana. In the ſecond part therefore of Wetſtein's Greek Teſtament,

Codex H = Codex Coiſlinianus CCII.
Codex 22 = Codex Coiſlinianus CCII.

148. If the writer of this manuſcript altered the common reading ετεθησαν into επεθησαν by deſign, and intended it as an ingenious conjecture, as our author ſuppoſes, he has diſplayed his ingenuity at the expence of his knowledge, for there is no ſuch word as επεθησαν in the Greek language. It is the miſtake of an ignorant, or careleſs tranſcriber, who miſtook τ for π; and it is found in this manuſcript alone.

149. A critical deſcription of the readings of this manuſcript is given in Semler's Hermeneutiſche Vorbereitung, Vol. IV. p. 175—179.

150. No error has taken place, either of the writer, or of the printer, in regard to the number affixed to this manuſcript in Wetſtein's Prolegomena, as appears from Note 147. This manuſcript, or rather fragment, for it conſiſts only of fourteen leaves, is deſcribed by Montfaucon in his Bibl. Coiſliniana, p. 251—261. and p. 262. he has given a fac ſimile of its characters. See alſo the Evang. Quadruplex, P. I. p. 532. plate 2. It appears from Montfaucon's deſcription that it is one of the moſt ancient manuſcripts now extant. 'Codex CCII. membranaceus, conſtans foliis 14. complectens partem epiſtolarum Pauli, inter antiquiſſimos Europæ numerandus, ſæculi nempe V. vel VI. cujus et originem et fortunas ex notis non dubiis enarrare aggredimur. Scriptus eſſe videtur in Palæſtina vel Syria eo circiter, quo diximus, ævo,' &c. This manuſcript has been re-collated by Grieſbach.

151. It appears likewiſe from a note written in the margin, oppoſite to Acts vii. 29. that it belonged to a church in Conſtantinople. See Wetſtein, Vol. II. p. 12,

CODICES

CODICES COLBERTINI.

152. The Codices Colbertini, which were collected by the celebrated Colbert, miniſter of the marine to Louis XIV. are at preſent in the royal library in Paris, for which they were purchaſed by Cardinal Fleury. They are deſcribed in general in the Bibliotheca Colbertina, Pariſiis 1728, P. II. 8vo. and in Montfaucon Bibliothecarum, Tom. II. p. 922—1014. But ſeveral of Colbert's manuſcripts, and eſpecially thoſe of the Greek Teſtament, appear to have been ſeparated from the reſt of the Colbert library, and placed among the MSS. which were before in the royal library. For of all the Codices Colbertini enumerated by our author, not one is to be found in Montfaucon's Catalogue of the Colbert library; and in the places to which the fifteen numbers reſpectively belong there are chaſms in the notation, except N°. 1241. which is an evident erratum, becauſe this number is a MS. of Jamblichus. The Colbert MSS. of the Greek Teſtament therefore muſt be ſought among the Codices Regii, in the ſecond volume of the Catalogus Codd. MSS. Bibl. Regiæ. A fac ſimile of the characters of one of the moſt ancient of theſe MSS. is given in the firſt plate annexed to P. I. p. 492. of Blanchini Evangeliarium quadruplex. See alſo Montfaucon Palæographia Græca, p. 229. where a fac ſimile is given of the Codex Colbertinus 700. which is written in very large uncial letters, with accents, and marks of aſpiration, and referred by Montfaucon to the eighth century. This is Wetſtein's Evangeliſtarium 1. and is mentioned by our author, N°. 93. Several other Codices Colbertini are deſcribed by Montfaucon in the ſame work; but, if we except that, which is juſt mentioned, and the Cod. Colbertinus 5149. which will be deſcribed in the ſequel under the title Codex Cyprius, the others deſcribed by Montfaucon are not MSS. of the Greek Teſtament.

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153. But he has ſpecified many of them in his Hiſt. Crit. du Texte du N. T. ch. 33.

154. Not by Mill, but by La Roque, who collated this manuſcript in the library of Colbert. See Mill's Prolegomena, § 1474.

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155. Wetſtein ſays only, Ita Millius de ſuo Codice Colb. 2. quæ tamen ex lectionibus ab ipſo notatis equidem hactenus deprehendere non potui. But Semler has examined the readings of this MS. with great accuracy in his Hermeneutiſche Vorbereitung, Vol. III. p. 214—219. He has ſhewn that it contains valuable readings, that they very frequently coincide with Wetſtein's Codex 91. and not ſeldom with the Cod. Cant. and Codex Reuchlini.

156. The words of Mill in his Prolegomena, § 1476. are the following, Quarta collationes exhibet partium codicis cujuſdam evangeliorum ab invicem, neſcio quo pacto, diſcerptarum. Prior pars, Codicis ſcil. n. 4444. variationes e ſedecim prioribus capp. Matthæi excerptas continet: poſterior (quæ eſt codicis iſtius bibliothecæ, n. 6083.) lectiones e reliquo Matthæi evangelio, &c. Now the word quarta at the beginning of the ſentence ſignifies the fourth part of that collection of Various Readings from the Colbert MSS. which had been communicated to him by Allix (Proleg. § 1473), the firſt part of which contained extracts from the Colb. 6043. the ſecond from the Colb. 4705. and the third from the Colb. 6066. (Proleg. § 1473, 1474, 1475.) But it appears that the fourth part of this collection of readings was ſubdivided into two portions, the one containing extracts from the Colb. 4444. the manuſcript in queſtion, the other from the Codex 6083. No doubt therefore can be made that the Colb. 4444. was a MS. of the Goſpels, not merely a collection of readings, which would have hardly been ranked among the Colbert MSS. of the Greek Teſtament.

157. It may be obſerved in regard to the notation of the Codd. Colbertini, in Mill's Greek Teſtament, that as the words prima, ſecunda, &c. in his Prolegomena § 1473—1477. refer to the ſeveral parts of the above-mentioned collection, the fourth part of which contains extracts from *two* MSS. the Colb. 4444 and 6083, it follows that both of them are included in the notation Colb. 4. among the various readings. Nor is the notation improper, for though the two manuſcripts are bound ſeparately, the one is only a continuation of the other, for Mill calls them Partes codicis cujuſdam evangeliorum, ab invicem, neſcio quo pacto, diſcerptæ.

158. This miſtake was occaſioned by Wetſtein having aſſigned two numbers to the two parts of the ſame manuſcript, which Mill quotes under the title Colb. 4.

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159. See Note 156, 157.

160. The three parts of this manuſcript are quoted in Mill's Greek Teſtament by three different numbers for the ſame reaſon, as the two above-mentioned are quoted under one number. Mill received from Allix two ſeparate collections of readings of the Colbert manuſcripts, the firſt of which has been mentioned Note 156: this firſt collection conſiſted of ſix parts (Proleg. § 1473—1477) the laſt of which contained extracts from the Colb. 2844. in the Acts of the Apoſtles (Prol. § 1477.) whence this part of Colb. 2844. acquired the name of Colb. 6. Sometime afterwards he received a ſecond collection of readings (Proleg. § 1490) which conſiſted of two parts, the former containing extracts from the Colb. 2844. in the epiſtles (Prol. § 1490) the ſecond in the Goſpels (Prol. § 1492). To prevent miſtakes therefore in regard to the notations of Mill and Wetſtein, the following ſtatement is neceſſary.

Mill's Cod. Colb. 6. = Wetſtein's Cod. 13. in 3d. part.
——— Colb. 7. = ——— Cod. 17. in 2d. part.
——— Colb. 8. = ——— Cod. 33. in 1ſt. part.

161. Allo

161. Alſo by the old Syriac, the Coptic, Ethiopic, and Philoxenian in the margin.

COD. CORSENDONCENSIS.

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162. Fuit olim Collegii Corſendoncenſis in Quempinia. Wetſtenii Prol. p. 45.

163. Here our author appears to have miſunderſtood Wetſtein. The common text of the paſſage in queſtion is δεξασθαι ημας· και ᾳ καθως ηλπισαμεν, κ. τ. λ. Wetſtein quotes 33 MSS. for the omiſſion of δεξασθαι ημας, but of his Cod. 3. in particular he ſays, habet (ſcil. δεξασθαι ημας) addita nota εν πολλοις των αντιγραφων ουτως ευρηται. But our author has written this note between δεξασθαι ημας and και ᾳ καθως ηλπισαμεν, as if it had been inſerted by the writer of the Codex Corſendoncenſis in the text itſelf, which is improbable, and by no means warranted by Wetſtein's quotation.

This note I had written in the firſt edition: but I have ſince found, that I am miſtaken. The Codex Corſendoncenſis, has really (ſtrange as it may appear) εν πολλοις των αντιγραφων ουτως ευρηται in the *text*. See Alter's Greek Teſtament, Vol. II. p. 594.

164. The MS. when collated by Walker was in the library of a Dominican convent in Bruſſels. Wetſtein's Prol. p. 46.

165. Treſchow ſays, Codex in Auctario decimus quintus. It is therefore numbered 15 in the Auctarium or Appendix to the catalogue of manuſcripts which is kept in the imperial library. Complete extracts are given from this manuſcript in Alter's Greek Teſtament, Vol. I. p. 704—750. and Vol. II. p. 559—630.

CODICES COTTONIANI.

166. A fac-ſimile of the characters of this MS. is given in Blanchini Evangeliarium Quadruplex, P. I. in the ſecond plate annexed to p. 492. It is remarkable that

that this manuſcript is written on paper, though with uncial letters. Both Le Long and Weſtein call it charta Ægyptiaca, purpurei coloris. See Le Long Bib. ſacra, Tom. I. p. 180. and Wetſtein's Prolegomena, p. 40. The Cotton MSS. which are now preſerved in the Britiſh Muſeum, are deſcribed in Smith's Bibliotheca Cottoniana, printed at Oxford in 1696, fol.

CODICES COVELLIANI.

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Theſe manuſcripts, which were brought from the Eaſt by Dr. Covell, came afterwards into the hands of Harley, Earl of Oxford, and with the reſt of the Harleian MSS. into the Britiſh Muſeum. They are deſcribed in the Catalogue of the Harleian manuſcripts, London 1759, 2 vols. folio.

167. At preſent in the Britiſh Muſeum, and noted Harleianus 5776, as is related by Grieſbach.

168. It is noted in the Britiſh Muſeum Harleianus 5537. It has been again examined by Grieſbach.

169. From the Coiſlin. 25. and 202.

170. It is noted at preſent 5620. among the Harleian MSS. Grieſbach, who has examined it, relates that it generally agrees with the Genevenſis 1.

CODEX CROMWELLI.

This MS. which was examined by Grieſbach, our author has neglected to mention. It contains, beſide other matters which relate not to the preſent ſubject, leſſons from the four Goſpels. It belonged formerly to Oliver Cromwell, and came with the reſt of his manuſcripts into the Bodleian, where it is marked among Cromwell's manuſcripts 117. See the Catal. MStorum Angliæ et Hiberniæ, Tom. I. P. I. p. 44. In Grieſbach's liſt of Evangeliſtaria it is numbered 30, but he has not yet deſcribed it, becauſe the deſcription of the Evangeliſtaria is deferred to the ſecond volume of the Symbolæ, which is not yet publiſhed.

CODEX

CODEX CYPRIUS.

Montfaucon has deſcribed this manuſcript in his Palæographia Græca, p. 231. and has given a fac ſimile of its characters, p. 232. He refers it to the eighth century. It is written in uncial letters, with certain marks over them, which Montfaucon calls 'notulæ quædam et lineolæ, ad inflexiones vocum in officio eccleſiaſtico inter legendum obſervari ſolitæ.' It is at preſent in the royal library in Paris, where it is marked 63.

CODEX DOUZÆ.

Where this manuſcript is preſerved at preſent is unknown. All that Wetſtein ſays of it is, that it was brought from Conſtantinople by Douza, and ſeen by Gomarus at Leyden, who examined it for the ſtory of the adultereſs in the eighth chapter of St. John. It is reaſonable however to ſuppoſe, that it is in the Univerſity Library at Leyden, and perhaps is the very ſame manuſcript as that which is noted 74 among the Greek and Latin MSS. and deſcribed p. 337 of the folio catalogue printed in 1716, in the following manner: Quatuor evangelia, quæ incipiunt ab hiſtoria quinque millium ſatiatorum per quinque panes et duos piſces, *Græce et Latine*, etſi Græca videantur magis nova, et non ſerie continua.

CODEX DUBLINENSIS.

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171. Another manuſcript preſerved in the library of Trinity College in Dublin, written in uncial letters, and of great antiquity, containing the Goſpel of St. Matthew, is deſcribed in the Tranſactions of the Royal Iriſh Academy for 1787, p. 121—138. At the end of the laſt page is a fac ſimile of its characters. But as it has never been collated, it belongs not to the preſent catalogue.

CODEX

CODEX EPHREM.

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172. This MS. is deſcribed in the Catalogus MStorum Bibl. Reg. Tom. II. p. 2—7. A fac ſimile of its characters is given by Montfaucon in his Palæographia Græca, p. 214. He deſcribes it p. 213. Grieſbach, in his Symbolæ criticæ, p. viii. relates that it has the τιτλοι and κεφαλαια of Euſebius a primâ manu. But it is written without accents.

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173. Inſtead of the common reading ἑις καθ' ἑις the Codex Ephrem has not εκαστος as our author ſays, but ἑις εκαστος, as appears from both Wetſtein and Grieſbach.

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174. See Note 4. to ch. vi. ſect. 10.

175. The Codex Ephrem has many marginal notes written in uncial letters without accents. See Montfaucon Palæographia Græca, p. 213, 214. This proves what has been ſometimes doubted, that marginal notes were made in the moſt ancient manuſcripts, and that this practice prevailed in the early ages of chriſtianity. But theſe marginal ſcholia ſeem to have been confined to ſuch MSS. as were in the hands of private perſons, while thoſe, which have been uſed for church ſervice, ſuch as the Codex Bezæ, are without them. It is likewiſe remarkable that in this manuſcript the diſputed, or rather ſpurious verſe John v. 4. is written not in the text, but as a marginal ſcholion. See the Specimen given by Montfaucon, p. 214. Now as this verſe is totally omitted in the Codex Bezæ, and the Codex Vaticanus, which are the two moſt ancient MSS. now extant; is likewiſe omitted in the text of the Codex Ephrem, (which is ſomewhat inferior in age to the Codex Bezæ) but written in the margin as a ſcholion; is written in more modern manuſcripts in the text itſelf, but marked with an aſteriſk, or an obelus, as ſuſpicious; and in manuſcripts ſtill more modern is written without any mark; we ſee the various gradations

gradations by which it has acquired its place in our preſent text, and have proof poſitive that the verſe was originally nothing more than a marginal ſcholion, and of courſe ſpurious. Other paſſages likewiſe in the Greek Teſtament owe their preſent exiſtence in the printed editions to the ſame cauſe.

Wetſtein ſuppoſed that the Codex Ephrem was one of the MSS. which were collated at Alexandria in 616, with the New Syriac verſion, but this opinion has been confuted by Dr. Ridley in the 15th ſection of his Diſſ. de verſ. Syriacis. Adler likewiſe on collating the marginal readings of the Philoxenian verſion ſeems to have found none that were peculiar to the Codex Ephrem. At leaſt he has mentioned none in his Verſiones Syriacæ, p. 131. But though the Codex Ephrem was not collated at Alexandria in 616. it is certainly as ancient as the ſeventh century. See Montfaucon Palæographia Græca, p. 212, 213. Wetſtein goes ſtill further, and argues from a marginal note to Heb. vii. 7. that it was written before the inſtitution of the feaſt of the Purification of the Virgin Mary, that is, before the year 542. See his Prolegomena, p. 28.

CODICES ESCURIALENSES.

Here may be inſerted the Codices Eſcurialenſes, collated by Profeſſor Moldenhawer and deſcribed in Birch's Prolegomena, p. 61—84.

1. Eſcurialenſis 1, an Evangeliſtarium, ſuppoſed by Moldenhawer to have been written in the tenth century.

2. Eſcurialenſis 2, contains all the books of the N. T. except the Revelation, and in the following order, the Goſpels Acts, catholic Epiſtles, and laſtly thoſe of St. Paul. It is of the octavo ſize, very neatly written on vellum, in ſmall characters, and referred by Moldenhawer to the end of the 11th or the beginning of the 12th century.

† 3. Eſcurialenſis 3, an Evangeliſtarium, written for the uſe of a church in Conſtantinople, and referred by Moldenhawer to the beginning of the 10th century.

4. Eſcurialenſis 4, an Evangeliſtarium, likewiſe brought from Conſtantinople. Theſe two laſt mentioned MSS. Moldenhawer deſcribes as of little value.

5. Eſcurialenſis 5, a manuſcript of the four Goſpels, written probably in the 13th century.

6. Eſcurialenſis 6, an Evangeliſtarium, ſuppoſed to be written toward the cloſe of the 11th century.

7. Eſcurialenſis 7, written in the 14th century, and containing the Goſpels, the Acts, and the 14 epiſtles of St. Paul.

8. Eſcurialenſis 8, a manuſcript of the four Goſpels, written in the year 1140, as appears from its ſubſcription.

9. Eſcurialenſis 9, a manuſcript of the four Goſpels, and according to its ſubſcription written by one Luke a monk in 1014.

10. Eſcurialenſis 10, contains the four Goſpels, and written, as Moldenhawer ſuppoſes, in the 12th century.

11. Eſcurialenſis 11, a manuſcript of the Goſpels, but ſuppoſed to be not more ancient than the 13th century.

12. Eſcurialenſis 12, contains the four Goſpels, and is referred by Moldenhawer to the 11th century.

For further information ſee the above-quoted Prolegomena. The readings of theſe MSS. are quoted in Birch's edition of the Greek Teſtament: thoſe which Moldenhawer diſcovered on a ſecond collation, and which came too late to be printed under the text, are given in the Prolegomena, in the deſcription of each manuſcript. He has likewiſe collated eight Eſcurial manuſcripts of the Acts and the Epiſtles, but the deſcription of theſe is not yet publiſhed. Montfaucon, in his Bibliotheca bibliothecarum, Tom. I. p. 616—625. has given a catalogue of the Codices Eſcurialenſis, but what is very extraordinary the manuſcripts of the Greek Teſtament are not particularly ſpecified. He ſays in general terms, p. 624. Quatuor Evangeliorum codices bene multi, Græce. Acta Apoſtolorum, et Epiſtolæ Pauli, necnon alii biblici libri in permultis Græcis codicibus extant. But this neglect is to be aſcribed, not to Montfaucon, but to the perſon who made the catalogue.

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CODICES FLORENTINI.

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176. Profeſſor Birch, in his Prolegomena, p. 50—53. has deſcribed ſeventeen manuſcripts of the Goſpels preſerved at Florence in the Bibliotheca Laurentiana. He has not regularly collated them, but only inſpected them in particular paſſages. Fourteen of them are preſerved in the book caſe which is marked VI, and are numbered 11. 14, 15, 16. 18. 23. 25. 27, 28, 29, 30. 32, 33, 34. Two of them are numbered 12. 14. in the book-caſe marked VIII; and the ſeventeenth which was brought 'ex bibliotheca Ædilium Florentinæ eccleſiæ' is marked 256. It appears from the ſhort account, which Birch has given of them, that they are all written on vellum, and moſt of them in the 11th or 12th century. He has alſo mentioned two Lectionaria preſerved at preſent in the ſame library, which he has quoted John vii. 53. under the title Lect. Flor. 1, 2.

In the Benedictine monaſtery dedicated to the Virgin Mary he found two manuſcripts of the Goſpels, the former of which he quotes Mark xvi. 9. John vii. 53. the latter Matth. xxvii. 16, 17. John vii. 53. But he has taken no notice of a very ancient Codex reſcriptus, preſerved in the ſame library, which Montfaucon in his Palæographia Græca, p. 180. deſcribes as follows. Codex bibliothecæ B. M. Benedictinorum Florentiæ, ubi, delectis eraſiſque prioribus, Sophoclis carmina ſuperſcripta ſunt. Prius autem erat Novum Teſtamentum charactere quadro et rotundo ſine accentibus. It appears therefore that ſome parts of the Greek Teſtament are ſtill viſible. In the Dominican Convent dedicated to St. Mark he found two MSS. of the whole N. T. and one of the Goſpels, which he has quoted only at the end of the ſeventh and the beginning of the eighth chapter of St. John. The ſecond MS. containing the whole N. T. he deſcribes in the following manner. Codex 707 chartaceus, ſæculi 15, integrum N. T. complectitur, ſingulari Græca dialecto,

lecto, cujus ut perſpici poſſit indoles primum Evangelii Johannis verſum adſcribam qui ita legitur, απ' αρχης η τον ο λογος, και ο λογος η τον προς τον θεον, και θεος η τον ο λογος. It may be obſerved, however, that this ſingularis græca dialectus is nothing more than the dialect of the modern Greeks, as may be ſeen on examining the modern Greek Teſtament printed in London in 1703. But the words which Profeſſor Birch has quoted are falſely printed, for η τον ſhould be written ητον, the imperfect of the auxiliary in modern Greek being not ην, ης, η, but ημαν, ησαν, ητον. This manuſcript therefore is of no value.

Catalogues of the manuſcripts preſerved in the Mediccan and other libraries in Florence are given by Montfaucon in his Bibl. bibliothecarum, Tom. I. p. 239—430.

CODEX T. GALE.

A catalogue of Dr. Gale's manuſcripts is printed in the Catalogi librorum MStorum Angliæ et Hiberniæ in unum collecti, Tom. II. P. I. p. 185. But where this manuſcript in particular is at preſent, I have not been able to learn.

CODEX GEHLIANUS.

177. Copious extracts have been given from this manuſcript by Profeſſor Matthäi in his Appendix to his edition of St. Mark's Goſpel, p. 277—318.

CODICES GENEVENSES.

178. Theſe two manuſcripts are preſerved in the library belonging to the city of Geneva. They are deſcribed in the Catalogue raiſonné des manuſcrits conſervés dans la bibliotheque de la ville de Geneve, par Jean Sennebier, Geneve, 1779, 8vo. p. 27—34.

CODICES GUELPHERBYTANI.

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179. Here our author muſt have forgotten Grieſbach's

Greek Teſtament, in which this manuſcript is quoted by the title Codex P.

180. This MS. is quoted by Grieſbach by the title Codex Q. A critical examination of the readings of theſe two MSS. is given by Semler in his Hermeneutiſche Vorbereitung, Vol. IV. p. 287—298.

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181. The German title of this work is Knittels neue Kritiken über 1 John v. 7.

182. Knittels Beyträge zur Kritik über die Offenbahrung Johannis.

183. Grieſbach ſays of this MS. Rarius nominatim excitamus, quoniam fere ſemper concinit cum codicibus 9. 14. et aliis.

184. This reading is ανεμες for αγγελος.

185. This MS. is quoted by Grieſbach in the book of Revelation by the title Codex 30. From the Acts and the Epiſtles copious extracts are given by Profeſſor Matthäi in the Appendix to his edition of St. Mark's Goſpel, p. 322—363. He calls it Codex x.

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186. Here our author reviews the publication of Knittel mentioned Note 181.

CODEX GONVILLI ET CAII.

187. It is probable that Mill made ſome additions to the extracts of the London Polyglot, for he ſays of this manuſcript, Prol. § 1419. videre et ſedulo perluſtrare contigit. This MS. has the Ammonian ſections, without the references to the canons of Euſebius.

CODEX GOODII.

188. Dr. Fell, in his catalogue of MSS. at the end of the preface to his Gr. Teſt. enumerates among others an Evangelium D. Goodii, from which he quotes readings by the letter g. But Fell probably meant no other than the

the Codex Googii, for he ſays in his preface, exhibemus inſuper quæ Biblia Polyglotta Anglicana addidere. As Walton therefore has no Codex Goodii, nor Fell a Codex Googii, it is certain that they both meant the ſame manuſcript; and this is confirmed by a compariſon of Fell's quotations with thoſe of Walton, which I have found to agree, though Fell has not produced all the extracts given by Walton.

189. Wetſtein muſt therefore ſuppoſe that his Codd. 62, 63, 93. are one and the ſame manuſcript under different names: or that it was firſt in the poſſeſſion of Gravius, then of Googe, and afterwards purchaſed by Uſher. But this conjecture is not probable, as will appear from Note 326.

CODICES HAVNIENSES.

190. This manuſcript and the two following are deſcribed in Birch's Prolegomena, p. 89—92. and extracts are given from them among the various readings to his Greek Teſtament. In the volume of the Or. Bib. to which our author refers, are only extracts from Henſler's Notitia. This work was publiſhed at Copenhagen in 1784, 8vo.

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191. Namely in the epiſtles. See Grieſbach's Greek Teſtament, Vol. II. p. 4. What the abbreviation Hal. ſignifies is wholly unknown. All that Grieſbach ſays of it in the place juſt mentioned is, Codex neſcio quis, cujus excerpta, adjectâ nota Hal., extant in margine exemplaris editionis Millianæ, quod aſſervatur in bibliotheca Bodleiana.

192. Grieſbach, in his Symbolæ criticæ, p. 245. relates that they were made partly by Mill and partly by Hearne.

193. If the abbreviation Hal. denotes a manuſcript, it muſt have likewiſe contained the Goſpels, for Grieſbach ſays in his Symbolæ, p. 246. Curavi ut annotationes quæ ad priora Matthæi capita et ad epiſtolas Apoſtolorum

tolorum ſpectant, ſaltim potiores, deſcriptas in patriam mecum apportarem. He has publiſhed his extracts from St. Matthew, at the end of his Symbolæ.

CODICES HARLEIANI.

194. Theſe MSS. are preſerved in the Britiſh Muſeum, and are deſcribed in the 'Catalogue of the Harleian Collection of manuſcripts purchaſed by authority of Parliament for the uſe of the publick, and preſerved in the Britiſh Muſeum London 1759. 2 Vols. folio. The firſt perſon who collated any of theſe manuſcripts, was Grieſbach, who has enumerated ten of them in the different catalogues of MSS. prefixed to the ſeveral parts of his Greek Teſtament. Of theſe our author mentions only five, which are all MSS. of the Goſpels, namely thoſe marked 1810, 5540, 5559, 5567, 5731, which Grieſbach has deſcribed in his Symbolæ criticæ, p. clxxxii—ccii. After having given an account of theſe MSS. our author adds, that there are ſix other Harleian manuſcripts, containing the epiſtles, and marked 5552, 5588, 5613, 5620, 5778, 5796, one of which (5778) formerly belonged to Dr. Covel, and has been deſcribed above, under the title Covel. 5: but of the remaining five he ſays, that they belong not to the preſent catalogue, becauſe no extracts have ever been given of them. Now it is evident that he has copied theſe numbers from Grieſbach: but two of them he has copied wrong, and he is likewiſe miſtaken in ſaying that they have not been collated, for all five are numbered by Grieſbach in his Greek Teſtament, who ſays in particular of the Codex 5613, 'a nobis collatum.' I will therefore give an account of them as far as relates to their contents, though I am unable to deſcribe them critically, becauſe they belong to the ſecond volume of the Symbolæ criticæ, which Grieſbach has not yet publiſhed.

Harleianus 5552, a manuſcript of all the Epiſtles; noted by Grieſbach 66. in St. Paul's Epiſtles, 63. in the Catholic Epiſtles. But Grieſbach, in the ſecond volume

of

of his Symbolæ criticæ has ſhewn, that this MS. is nothing more than a tranſcript of the firſt edition of Eraſmus.

Harleianus 5588, a manuſcript of the Acts and all the Epiſtles; noted by Grieſbach 59. in the Acts and the Catholic Epiſtles, and 62. in the Epiſtles of St. Paul.

Harleianus 5613, a manuſcript of the Acts, the Epiſtles, and the Revelation; noted by Grieſbach 60. in the Acts and the Catholic Epiſtles, 63. in the Epiſtles of St. Paul, and 29. in the Revelation, in which book it is defective from ch. xxii. 2. to the end.

Harleianus 5650, Grieſbach's Evangeliſtarium 25. Of this manuſcript Grieſbach ſays, that he only curſorily inſpected it.

Harleianus 5731, contains fragments of a Lectionarium, and is noted by Grieſbach Lectionarium 4, in St. Paul's Epiſtles.

Grieſbach likewiſe relates, in the Catalogue of manuſcripts prefixed to St. Paul's epiſtles, that the Codex Harleianus 5613, beſide the contents, which have been already mentioned of this manuſcript, has alſo a fragment containing a part of the epiſtles to the Corinthians, namely, 1 Cor. xv. 25—2 Cor. i. 15. and 2 Cor. x. 13. —xii. 5. This fragment is quoted by Grieſbach by the figure 64. Our author therefore has neglected to mention ſix Harleian manuſcripts, which have been either wholly, or partially collated.

CODEX HIRSAUGIENSIS.

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195. This MS. derives its name from the writer Nicolaus, monachus Hirſaugienſis. When collated by Bengel it was the property of Uffenbach. Wetſtenii Prolegomena, p. 57. This manuſcript appears to be the ſame as that which Grieſbach has noted alſo 122. and has termed Gieſſenſis, as being preſerved in the Univerſity Library at Gieſſen. Bengel deſcribes the MS. in queſtion as follows: Hirſaugienſis continet Evangelium ſe-

cundum Johannem ſcriptumque ſe fatetur per Nicolaum monachum Hirſaugienſem.; convenit autem ſingulariter, cum Codice Trithemii apud Millium. Apparatus criticus, p. 9. ed. 2da. Now Profeſſor Schulze diſcovered in the Univerſity library at Gieſſen a manuſcript of St. John's Goſpel, which formerly belonged to Uffenbach, which had been collated by Maius, whoſe extracts are likewiſe preſerved in that library, and which our author has printed in his Orient. Bibl. Vol. II. p. 243—252. In his preface to theſe extracts Maius gives the following account of the MS. itſelf. Evangelium S. Johannis Græcum ſiſtit exaratum ſatis eleganter anno MD manu Nicolai, monachi Hirſaugienſis, ut in calce voluminis patet. And at the end of the extracts he adds, Facile ex hiſce cuivis judicare licet de præſtantia hujus MSti, ad cujus laudes hoc imprimis pertinet, quod cum Codice Evangelii S. Johannis Jo. Trithemii manu exarato prorſus conveniat, et ex illo deſcriptus videatur. The identity therefore of the two manuſcripts ſeems to be ſufficiently aſcertained. I have likewiſe compared the extracts from the Cod. Gieſſenſis with Wetſtein's quotations from the Hirſaugienſis, his Codex 97. and found that their readings are not contradictory to each other. For inſtance John i. 29. both omit ὁ Ἰωαννης, v. 44. both add ὁ Ἰησους. On the other hand Maius has noted variations in the Cod. Gieſſenſis, where Wetſtein has not quoted his Cod. 97. but this is no argument againſt the identity of the manuſcripts, ſince Wetſtein has here only copied from Bengel, who never gave complete extracts from any manuſcript, but noted only what appeared remarkable.

CODICES HUNTINGDONIANI.

196. The Codd. Huntingdoniani are at preſent in the Bodleian, and are deſcribed in the Catalogi MStorum Angliæ et Hiberniæ in unum collecti, T. I. p. 279—285.

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CODICES LAUDIANI.

The Codices Laudiani, which are preſerved in the Bodleian, are deſcribed in the Catalogi Libr. MStorum Angliæ et Hiberniæ in unum collecti, Tom. I. P. I. p. 46—76. The numbers 1, 2, 3. &c. by which they are uſually quoted, are not the numbers annexed to them in the Bodleian, but were adopted by Mill, for the ſake of brevity.

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197. See Woide's Prolegomena, § 80.

198. Proleg. § 77. where many examples are produced in which the Latin has been altered from the Greek, not the Greek from the Latin.

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199. We cannot poſitively affirm that the Greek text in the Laud 3. differs in this example from the Latin, for the writer of this manuſcript, as well as the author of the Vulgate, might have conſidered *αν* not as a potential particle, but as an hypothetical conjunction.

200. It is true that the Syriac verſion expreſſes *εισηεσαν*, but the Syriac text is not ܕܠܐ, as our author ſays, who ſeems to have quoted from memory, but ܘܠܐ ܐܬܝ.

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201. Woide likewiſe, immediately over the fac ſimile repreſenting *δουξ Σαρδινιας*, has given a fac ſimile repreſenting the text of the manuſcript itſelf, from which it is manifeſt, that the former was written not only by a very different hand, but in a much later age than the manuſcript itſelf. But it might ſtill have been written in Sardinia, though Woide § 76. ſuppoſes that it was written in the Eaſt, becauſe its orthography has ſeveral properties obſervable in the Alexandrinus. But as theſe are alſo found in other very ancient manuſcripts, they are inſufficient to warrant the inference, when we reflect on

the great improbability that a Greek manuſcript written in the Eaſt, ſhould be accompanied with a Latin tranſlation. This Latin tranſlation, contrary to the uſual arrangement of the Greek-Latin manuſcripts, occupies the firſt column of the page. It appears from the ſac ſimile which Hearne has given at the end of the preface, as well as from the edition itſelf, that only one word, at the utmoſt two, and that ſeldom, is written in a line; and they are ſo written that each Latin word is always oppoſite to the correſpondent Greek word. This clearly ſhews that it was written for the uſe of a perſon, who was not well ſkilled in both languages; and, as the Latin occupies the firſt column, this circumſtance affords an additional argument in favour of the opinion, that it was written in the Weſt of Europe, where Latin only was ſpoken. With reſpect to the antiquity of this manuſcript, Hearne refers it to the eighth century, for in his preface, which is dated 1715, he ſays, Ad codicis antiquitatem quod attinet, mea fert opinio eum eſſe annorum plus minus mille. At all events it is leſs ancient than the Codex Bezæ, as appears from the form of the letters, eſpecially the A and the N. The former is not written thus Λ as in the Codex Bezæ, but has a more modern ſhape, the left hand ſtroke being in general not pointed, but round: and the N is nearly the ſame as that uſed by the perſon, who added the word ΑΝΑΓΝΩΣΜΑ in different parts of the margin of the Codex Bezæ. The ſections likewiſe into which the Laud. 3. is divided, are more numerous than thoſe of the Codex Bezæ in the Acts of the Apoſtles: but the ſections of the former, like thoſe of the latter, are nothing more than a ſubdiviſion of the Euthalian ſections, as I have found on comparing them, for wherever an Euthalian ſection begins, a new ſection begins in the Laudianus 3. The firſt letter of the word, which begins each ſection, projects into the margin, and is ſomewhat larger than the other letters, which it exceeds in a greater degree than the firſt letter of a ſection exceeds the reſt in the Codex Bezæ, but in a leſs degree than in the Codex Alexandrinus. It agrees with

with both theſe MSS. in not having the ſections of the Acts of the Apoſtles numbered in the margin.

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202. In the very ſection to which our author alludes, Woide has actually produced nearly forty examples in which the Laud. 3. agrees with the quotations of Bede. Nor were our author's objections unknown to Woide, who had not only ſeen, but actually uſed the third edition of his Introduction, for he has quoted from it a very long paſſage in the firſt part of his preface.

203. Publiſhed at Copenhagen in 1785, 8vo.

CODEX LEICESTRENSIS.

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204. The Syriac verſion, (by which expreſſion is generally underſtood the old Syriac or Peſhito) has not εικοσι τεσσαρες with the Cod. Leiceſtrenſis, but the common reading εικοσι τρεις. It is found however in the Philoxenian, and alſo in the Armenian.

205. Here is nothing more than an extract from the Catalogue of the Library of Ceſar de Miſſy, publiſhed in London in 1776.

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206. It is not in the Britiſh Muſeum. If it was purchaſed by Dr. Hunter, it muſt be ſought hereafter in the Univerſity Library at Glaſgow, where Dr. Hunter's manuſcripts will be depoſited.

207. Wetſtein, who had his accounts from de Miſſy himſelf, relates very circumſtantially that the extracts from the Codex Leiceſtrenſis, were made by Jackſon and Tiffin, that theſe extracts were written by Gee in the margin of the octavo Oxford edition of the Greek Teſtament, that this copy was purchaſed by de Miſſy who lent it to Wetſtein in 1748. See his Prolegomena, p. 53. But there is a much more complete collection of readings from

from the Codex Leiceſtrenſis than thoſe given by Wetſtein. Jackſon, who lived at Leiceſter, ſpent a great part of his life in making extracts from this manuſcript, which he wrote in red ink in the margin of his copy of Mill's Greek Teſtament. This copy is now preſerved in Jeſus College Library in Cambridge, where it is marked O, Θ, 1. On the firſt of the blank leaves which are prefixed to the title page, Jackſon has written, 'In hoc exemplari excuſo N. T. habentur *omnes* var. lect. Cod. MS. Leiceſtrenſis poſt Millium denuo cum diligentia collati. This copy of Mill's Greek Teſtament with Jackſon's marginal readings is a treaſure of ſacred criticiſm, which deſerves to be communicated to the public. It contains the reſult of all his labours in that branch of literature, it ſupplies many of the defects of Mill, and corrects many of his errors: and beſide quotations from manuſcripts and ancient verſions, it contains a copious collection of readings from many of the fathers, which have been hitherto very imperfectly collated, or wholly neglected.

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208. The deſcription given by Wetſtein is circumſtantial, clear, and probable: it does not appear to be attended with either myſtery or error. Our author therefore muſt mean, that there is ſomething myſterious, with reſpect to the origin of this manuſcript.

CODEX MANHEIMENSIS.

PAGE 278.

209. In Eichhorn's Allgemeine Bibliothek, Vol. III. p. 646—665. is deſcribed a manuſcript of the four Goſpels, written on vellum, conſiſting of three quarto volumes, and preſerved in the Electoral Library at Manheim. The account was communicated by Mr. Rinck, who relates that it is written in uncial letters, the form of which is between the more ancient and more modern ſhape

ſhape of thoſe characters. He has likewiſe given a ſpecimen of its readings from Math. iv, v. x. xvi. Mark i, ii, iii. ix, x, xi, xii. xviii. Luke iii. v, vi. John ii, iii. which he has compared with the readings of the manuſcripts collated by Profeſſor Birch, from which compariſon it appears, that, where the Cod. Manheimenſis differs from the common text, it agrees principally with the Codd. Vaticani 349. 354. 360. 1067. 1209. (the celebrated Cod. Vaticanus) Cod. Urbino-Vaticanus 2. Cod. Lambecii 31. Codd. Havn. 1, 2. This excites a favourable opinion of it, as the manuſcripts here mentioned are ſome of the beſt, which Birch has collated.

CODICES S. MARIÆ IN VALLICELLA.

Here may be likewiſe inſerted the following Codices Stæ. Mariæ in Vallicella in Rome, which Profeſſor Birch has examined in certain places, and deſcribed in his Prolegomena, p. 45. They are MSS. of the Goſpels.

1. Codex ſignatus B, 133. membranaceus in forma minori, ſæculo ut videtur XI. ſcriptus.

2. Codex ſignatus C, 61. membranaceus, ſcriptus in quarta forma, ſæculo XII.

3. Codex ſignatus C, 73. in octavo, membranaceus, ſæculi XI, ut judicat Montfaucon.

4. Codex ſignatus F, 90. membranaceus, ſæculi XII. The firſt and laſt of theſe manuſcripts are deſcribed in Blanchini Evangeliarium Quadruplex, P. I. p. 529—531. who has alſo given a fac ſimile in the plate annexed to p. 527.

CODEX MARSHI.

210. The number 24. denotes not its place in the catalogue of the Bodleian MSS. but is the mark which was affixed to it by its former proprietor, Marſh, Archbiſhop of Armagh. It is quoted by Grieſbach as his Co l 118. Our author has already deſcribed this MS. N° 52 and

and therefore reckoned the ſame MS. twice. Grieſbach has aſſigned a place in his catalogue to two other Codices Marſhi, 22. and 23. likewiſe in the Bodleian, and which our author has omitted. They are both of them Evangeliſtaria, and are numbered by Grieſbach 28, and 29: but he ſays that he only curſorily inſpected them.

CODEX MAZARINI.

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The firſt perſon, who printed extracts from this manuſcript, was Curcellæus, who in the preface to his Greek Teſtament, printed at Amſterdam in 1658, gives the following account of it. Addidi poſtea alias (ſcil. varias lectiones) ad Evangelia pertinentes ex MS. Conſtantinopolitano pluſquam octingentorum annorum, qui eſt in bibliotheca Cardinalis Mazarini, nec non ex alio MS. adhuc vetuſtiore; utraſque ab amico Lutetia ad me miſſas. It is probably the ſame as that which is now marked 82, in the royal library in Paris, and deſcribed in the Cat. MSS. Bibl. regiæ, Tom. II. p. 16. for this is the only MS. of the four Goſpels, in the whole library, which formerly belonged to Cardinal Mazarin, (I mean MSS. of the Greek text, for there are ſeveral MSS. of Greek commentaries which belonged to him) and it is probable, that whatever manuſcripts he had were depoſited there after his death. But it is not ſo ancient as Curcellæus ſuppoſed, being referred by the editors of the Paris Catalogue to the twelfth century. I know not why Wetſtein has given this MS. a place in his catalogue, and numbered it 103. for I never met with an inſtance of this number among his various readings. Our author ſays, that Wetſtein has borrowed extracts of this manuſcript from the edition of Curcellæus; but this is wholly impoſſible, for though Curcellæus has given extracts from the Codex Mazarini in the margin of his Greek Teſtament, yet, as he has quoted his various readings, without ever ſpecifying the particular manuſcripts, from

from which they were taken, it was wholly impoſſible for Wetſtein to diſtinguiſh thoſe of the Codex Mazarini from the readings of other manuſcripts.

CODICES MEADI.

211. The manuſcript deſcribed N°. 3. is Wetſtein's Codex 58. in the third part, and contains the Acts and the Epiſtles, whereas the Cod. Meadi 1. which our author mentions in this number, is a manuſcript of the Goſpels only. He ſays alſo, in the following article, that the Cod. Meadi 3. has likewiſe been deſcribed N°. 3.; we muſt not however conclude that the ſame MS. has been quoted under three different names, though Wetſtein aſſigned, in his catalogue of MSS. in the third part, Vol. II. p. 452. 454. two different numbers, 22. and 58. to that MS. of the Acts and the Epiſtles which belonged to Dr. Mead, and was afterwards purchaſed by Dr. Aſkew, probably becauſe he did not know that they were one and the ſame MS. Our author's two-fold reference to N°. 3. is occaſioned by the circumſtance, that the two MSS. here deſcribed by the names of Cod. Meadi 1, and Cod. Meadi 3. the one containing the Goſpels, the other the Acts and the Epiſtles, were ſuppoſed by Dr. Aſkew, who was in poſſeſſion of both, to be parts of one and the ſame whole, both of which therefore our author mentions N°. 3. though that article relates properly to the latter alone. The Codices Meadi 1. and 3. which were purchaſed by Dr. Aſkew, are now in the Britiſh Muſeum. See Note 40. The Codex Meadi 2. which is an Evangeliſtarium, was likewiſe purchaſed by Dr. Aſkew, from whoſe hands it came into thoſe of Mademoiſelle d'Eon, who offered it a ſhort time ago for ſale, but not being able to get the price ſhe expected, which was fifty guineas, ſhe has packed it up, with an intent to ſend it to France.

CODICES

CODICES MEDICÆI.

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212. The copy of Stephens's edition of 1550, in which Pithœus wrote his extracts, was purchaſed by Bernard, who communicated the readings to Mill, from whom they were copied by Wetſtein. See Mill's Prolegomena, § 1462. and Wetſtein's Prolegomena, p. 50. Wetſtein adds, Medicæus autem, referente Amelottio, qui eo uſus eſt, jam in Trecenſi collegio aſſervatur.

PAGE 281.

213. A liſt of Medicæan manuſcripts of the Goſpels, ſo called becauſe they are preſerved in the Bibliotheca Medicæo-Laurentiana in Florence, is given by Profeſſor Birch, in his Prolegomena, p. 51—53. and which have been mentioned above, Note 176. under the Codices Florentini.

CODICES MISSYANI.

214. De Miſſy collated this manuſcript of the Goſpels a ſecond time, and the collation was purchaſed after his death by Jackſon, from whoſe hands it came into Jeſus College Library in Cambridge, where it is marked O, Θ, 11. To this collation de Miſſy has prefixed a Latin preface, which begins in the following manner: Primam hanc Novi Teſtamenti partem cum manuſcripto meo quatuor Evangeliorum codice membranaceo, et ſeptingentis circiter abhinc annis (prout conjicere licet) exarato, *olim* a me collatam diligentius *denuo* contuli, &c. The preface is dated Marybone, near London, Nov. 1747. The manuſcript itſelf is preſerved in the Britiſh Muſeum, where it is marked 4949. among the additional manuſcripts. At the end of the manuſcript is written, E libris Caſaris de Miſſy Berolinenſis, Londini, A.D. 1745. There is alſo another manuſcript of the four Goſpels, which formerly belonged to de Miſſy, now in the Britiſh Muſeum, and numbered { 4950 / 4951 } conſiſting

ſiſting of two volumes of the 12mo. ſize. In the firſt volume, at the bottom of the firſt page, is written, Cæſaris de Miſſy Berolinenſis, A. D. 1748. No extracts have been given of this manuſcript in any edition of the Greek Teſtament, unleſs it has been collated and quoted by ſome different name, before it came into the hands of de Miſſy. The two manuſcripts of Ceſar de Miſſy, which our author deſcribes N°. 177, 178. and which he ſays were purchaſed by Dr. Hunter, will be depoſited with the reſt of Dr. Hunter's manuſcripts in Glaſgow Library.

PAGE 281.

215. The literary life of Ceſar de Miſſy is deſcribed p. 601—604. of Nichols's anecdotes of Bowyer, Lond. 1782, 4to. The account is chiefly taken from the Gazette literaire de Berlin, 19th. and 26th. Feb. 1778.

CODEX MOLSHEIMENSIS.

PAGE 284.

216. But he would have equally omitted to quote this manuſcript if the reading had been ος, ſince the reading of the Vulgate is 'quod.' His ſilence therefore on this occaſion leaves it wholly undetermined, whether the Cod. Molſheimenſis has ος or θεος.

CODEX MONTFORTIANUS.

217. That this manuſcript is written on paper, not on vellum, as ſome have ſuppoſed, is confirmed by the account communicated to Profeſſor Bruns by the preſent Biſhop of Waterford, and printed in the third volume of the Repertorium. It appears likewiſe from this account, that the manuſcript is of the duodecimo ſize.

218. Our author here reviews Travis's Letters to Gibbon, and combats the arguments which are there alleged in favour of 1 John v. 7. eſpecially thoſe which are

are grounded on the authority of the two modern manuſcripts, the Montfortianus and Ravianus.

PAGE 285.

219. As this manuſcript is one of the two pillars, which ſupport the celebrated verſe in the firſt epiſtle of St. John, it would be of ſome importance in ſacred criticiſm, if we could trace it to its ſource. We know the names of five of its proprietors, who probably wrote their names at the beginning of the manuſcript, which enabled Uſher, the laſt proprietor, before it came to Trinity College, Dublin, to mention them in the London Polyglot. Montfort, who poſſeſſed it before Uſher, and from whom the MS. takes its name, becauſe it belonged to him, when it was collated for the London Polyglot, was a Doctor of Divinity at Cambridge in the middle of the laſt century. William Charc, or Chark, poſſeſſed it before Dr. Montfort. In a manuſcript collation of the Codex Montfortianus, which is now preſerved in Emmanuel Library in Cambridge, and is perhaps that which was made for the London Polyglot, the name is written Charc; but a line is drawn under it, ſeemingly by a different hand, and Clark is written in the margin, which, in the catalogue of manuſcripts prefixed to the Var. lect. N. T. in the ſixth volume of the London Polyglot, is converted into Clerk. But Mill, who probably ſaw this manuſcript collation, has written Charc. He likewiſe ſpeaks of him, as a perſon well known, for he ſays, in his Prol. § 1376. Codicis cum in corpore, tum præſertim in ſpatio marginali plurima notavit eruditus quiſpiam: Gul. Charcus ut opinor, erat enim is in Græcis inſigniter verſatus, &c. And in the new Annual Regiſter for 1792, Hiſtory of Knowledge, p. xxi. William Chark is mentioned as a diſtinguiſhed ſcholar in Queen Elizabeth's time. He is probably the ſame William Chark, who was of Peter Houſe, and was expelled the Univerſity for hereſy in 1572. Thomas Clement, who poſſeſſed it before Charc, is perhaps the perſon, of whom Arias Montanus ſpeaks in his preface to the firſt volume

volume of the Antwerp Polyglot, dated 1569, 'Eſt etiam nobis a Clemente Anglo, Philoſophiæ et Medicinæ Doctore,' &c. Froy therefore, the Franciſcan friar, muſt have poſſeſſed it either about, or before the middle of the ſixteenth century: a few years previous to which, that is, between 1519 and 1522, it was known to Eraſmus, by the name of Codex Britannicus. We can aſcend no higher in the hiſtory of this manuſcript, as we have no further data: but it is probable that we have nearly reached the time of its origin, ſince there is reaſon to believe that it was written only a few years before the laſt mentioned period. See the latter part of Note 224.

220. But the very ſtrongeſt proof is, that the text of the third edition of Eraſmus, printed in 1522, differs in this interpolated paſſage from all other editions, except thoſe which were immediately copied from it, and at the ſame time agrees word for word with the Codex Montfortianus. As the edition of Complutum, the third edition of Eraſmus, and the third edition of R. Stephens, are the three cardinal editions, from which moſt others have been formed, and are themſelves difficult to be procured, I will tranſcribe from all three the interpolated words, and compare them with thoſe of the Codex Montfortianus.

Editio Complutenſis, anni 1514.

εν τω ϖρανω, ο ϖατηρ, και ο λογος και το ϖνευμα αγιον, και οι τρεις εις το εν εισι. Και τρεις εισιν οι μαρτυρουντες επι της γης.

Codex Montfortianus.

εν τω ϖρανω, ϖατηρ, λογος, και ϖνευμα αγιον, και ϖτοι οι τρεις εν εισι. Και τς ις εισιν οι μαρτυρουντες εν τη γη.

Editio Eraſmi tertia, anni 1522.

εν τω ϖρανω, ϖατηρ, λογος, και ϖνευμα αγιον, και ϖτοι οι τρεις ει εισι. Και τρεις εισιν οι μαρτυρουντες εν τη γη.

Editio Stephani tertia, anni 1550.

εν τω ουρανω ο πατηρ, ο λογος, και το αγιον πνευμα, και ουτοι οι τρεις εν εισι. Και τρεις εισιν οι μαρτυρουντες εν τη γη.

It is evident therefore, that the Codex Britannicus Eraſmi, and the Codex Montfortianus, are one and the ſame manuſcript. Eraſmus has given an exact tranſcript, which Stephens (or rather Eraſmus himſelf, in his two laſt editions) has modelled into better Greek by the inſertion of the article, in imitation of the Complutenſian editors. If further proof were required, that the Codex Montfortianus and the Codex Britannicus Eraſmi are one and the ſame manuſcript, it might be added, that Eraſmus, in his Apologia ad Jacobum Stunicam, which was firſt printed at Paris in 1522, and re-printed in 1540, in the laſt volume of the Baſel edition of Eraſmus's works, p. 238—296. has given a tranſcript not only of the ſeventh, but of the eighth, and a part of the ninth verſe, from the Codex Britannicus, and the whole paſſage, though it differs from the common printed text, agrees word for word with the text of the Codex Montfortianus, except in the omiſſion of the word αγιον, and of the article οι before μαρτυρουντες, which are clearly typographical errors, becauſe they are *not* wanting in his third edition of the Greek Teſtament, printed in the ſame year as his Apology to Stunica, and before Eraſmus had ſeen the Complutenſian edition, and becauſe he expreſsly declares that 1 John v. 7. as it ſtands in the third edition of his Greek Teſtament, was taken from the Codex Britannicus. Compare the laſt volume of the Baſel edition of Eraſmus's works, p. 295. with the fac-ſimile of 1 John v. 6, 7, 8, 9. in Eichhorn's Repertorium, Vol. III. p. 260. Whether the two typographical errors above-mentioned, on which ſo much ſtreſs has lately been laid, are likewiſe obſervable in the original edition of the Apologia ad Stunicam, I know not, as I have never been able to procure it. Eraſmus in his obſervations on 1 John v. 7. in his edition of

1527, draws a parallel between this paſſage of the Codex Britannicus and the Complutenſian edition: but he takes no notice of any difference in reſpect to οἱ and ἁγιον.

221. It is neither the buſineſs of the tranſlator, nor ſuitable to the preſent deſign, to enter into the diſputes, to which our author here alludes. It is ſufficient to obſerve, that the controverſy relative to the Complutum edition, which ſome years ago divided the literati in Germany, was conducted principally by Semler, Profeſſor of Divinity in Halle, on the one ſide, and Goeze, a clergyman in Hamburg, on the other. A liſt of the principal publications, which appeared on this occaſion, may be ſeen in the 17th. Note to chap. xii. ſect. 1. The hint, in regard to moderation and impartiality, is inapplicable to Semler, whoſe moderate and tolerant principles are univerſally known.

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222. It appears from the fac ſimile of this paſſage, publiſhed in the Repertorium, Vol. III. p. 260. that in the words τρεις and εισι, the diphthong ει is denoted by a figure reſembling a ϙ, which abbreviation is likewiſe uſed in the Codex Regius 2930. written in the year 1124, of which Montfaucon has given a ſpecimen in his Palæographia Græca, p. 308. and which he has deſcribed p. 303. But as this ſame abbreviation is likewiſe found in the moſt modern manuſcripts, as appears from the ſpecimen given in Montfaucon's Palæographia, p. 333. it affords no proof of antiquity. With reſpect to the dots over the Iota and the Ypſilon, from which an argument has been drawn in favour of its antiquity, becauſe Montfaucon, in his Palæographia, p. 33. had ſaid theſe dots were in uſe a thouſand years ago, it may be obſerved, that they are uſed likewiſe in the moſt modern manuſcripts, (Palæographia, p. 324, 333.) and are therefore no proof of antiquity. On the contrary, theſe very dots may be uſed as an argument, to prove that the Cod. Montfortianus is very modern. For though

Montfaucon refers to two manuſcripts in uncial letters, in which theſe dots are ſometimes added over ι and υ, and they are found in the Alexandrinus, and Cantabrigienſis, yet of all the ſpecimens which he has given p. 270—300. of manuſcripts written in ſmall letters, from the firſt introduction of theſe letters, not one before the twelfth century has thoſe dots. See p. 301. of the Palæographia, where a manuſcript written in the twelfth century has them ſometimes on the ι, but never on the υ. But manuſcripts written in the fourteenth century, of which he has given ſpecimens, p. 320, 333. have theſe dots on both letters; but not in all caſes. Now as theſe letters are dotted always in the Codex Montfortianus, but not always in the manuſcripts of the thirteenth and fourteenth centuries, and ſtill leſs often in thoſe of the twelfth century, we may infer that the Codex Montfortianus is at leaſt as modern as the fifteenth century.

223. It ſeems then that he adhered more ſtrictly to the Latin, and conſequently wrote worſe Greek, than the perſon who tranſlated the paſſage, as it ſtands in the Complutum edition.

224. It muſt here be obſerved, that our author has quoted from the Cod. Mont. the ſeventh and eighth verſes complete, but as he has neglected to mention it, a doubt might ariſe, whether the clauſe και οι τρεις εις το εν εισιν, at the end of the eighth verſe, were not there, as well as the ſimilar clauſe at the end of the ſeventh. But that it is really omitted, appears from the fac ſimile mentioned in the preceding note, becauſe it repreſents alſo a part of the ninth verſe, and immediately after υδωρ και αιμα, follow ει την μαρτυριαν, κ. τ. λ.

To the arguments which have been uſed by our author, to ſhew that the writer of the Cod. Montfortianus tranſlated this paſſage from the Latin, though they are ſufficiently convincing, may be added, that he has altered πνευμα, in the ſixth verſe, (as appears from the fac ſimile in the Repertorium, and likewiſe from a collation which I have procured from Dublin) to χριστος, becauſe Chriſtus

is

is the reading of the Vulgate, though it is found in no Greek MS. It is an alteration which could not have taken place in a Greek manuſcript, but by deſign: for though Chriſtus might be written for Spiritus by miſtake, ſince theſe two words were abbreviated in the old Latin manuſcripts $\overline{XPS}$ and $\overline{SPS}$, (Pref. to Caſley's Catalogue, p. 22, 23.) yet the Greek abbreviations of χριστος and πνευμα are too different to admit of an accidental exchange. The article likewiſe is omitted before αληθεια, ſo that, inſtead of the common reading το πνευμα εστιν η αληθεια, the Cod. Mont. has χριστος εστιν αληθεια, which is manifeſtly a bald tranſlation of the Vulgate, 'Chriſtus eſt veritas.' Another remarkable circumſtance relative to this MS. is, that in the diviſion of the text into chapters, the Latin arrangement is obſerved, though at the ſame time the κεφαλαια of Euſebius are noted. See the Cat. of MSS. prefixed to the Var. Lect. N. T. in the ſixth volume of the London Polyglot. Now the Latin arrangement, which was introduced by Hugo de S. Caro in the thirteenth century, and which is that of our printed Bibles, though obſerved in the modern manuſcripts of the Vulgate, was in general not admitted into the Greek manuſcripts, which adhered to the κεφαλαια of Euſebius. Its admiſſion therefore into the Codex Montfortii, not only ſhews what influence the Vulgate has had on this manuſcript, but proves at the ſame time, independently of other arguments, that the Cod. Montfortii is very modern. For no Greek MS. is known, in which the text is divided into our preſent chapters, that was written before the fifteenth century; when the Greeks, who fled from their own country into the Weſt of Europe, became tranſcribers for members of the Latin church, and of courſe adopted the Latin diviſions. I have myſelf ſeen two of this kind, in the Univerſity Library of Cambridge, marked Hh, 6, 12. and Ll, 2, 13. The two firſt are badly written, on modern paper, and in the moſt modern hand: and the laſt has a ſubſcription which imports that it was written at Paris, by Jerom of Sparta, who died at the beginning of the 16th. century.

225. The omiſſion of the clauſe και οι τρεις εις το εν εισι at the end of the eighth verſe, is a proof, not only that the writer of the Codex Montfortianus copied from the Vulgate, becauſe no ancient Greek manuſcript omits the clauſe in that place, but that he copied even from modern tranſcripts of the Vulgate, becauſe this final clauſe is found in all the manuſcripts of the Vulgate written before the thirteenth century. It is alſo wanting in the Latin text of the Complutum edition, and for that reaſon this clauſe is there likewiſe omitted in the Greek. Yet there is no reaſon to ſuppoſe that the Cod. Montfortianus, like the Cod. Ravianus, is a copy of the Complutum edition, for the Comp. has το πνευμα in the ſixth verſe, the Montf. χριστος; in the ſeventh verſe the Comp. has επι της γης, the Montf. εν τη γη, the Compl. ο πατηρ, &c. the Montf. πατηρ, &c. without the article; the Comp. has οι τρεις, the Montf. ουτοι οι τρεις.

CODICES MORI.

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Moſt of the manuſcripts belonging to Biſhop Moore (not More, as our author writes it) are deſcribed in the Catalog. Lib. MSS. Angliæ, et Hiberniæ. Tom. II. P. I. p. 361—378.

226. It is now marked in the Univerſity Library Dd, 9, 69. It has the Ammonian ſections without references to the canons of Euſebius.

227. It is now marked in the Univerſity Library Dd, 8, 49. It was probably brought from the Eaſt, for immediately above the firſt leſſon is an Arabic word الانجيل, which was meant perhaps to expreſs Evangeliarium.

CODICES MOSQUENSES.

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228. They were publiſhed in 1788, a few months after our author's Introduction to the N. T.

229. As

229. As this work is now complete, the two laſt volumes having been publiſhed in 1788, and the learned editor has given no general deſcription of the MSS. which he had uſed, I am unable to ſupply, what our author was obliged to omit. But as the edition of Matthäi is of real importance, I will ſubjoin the following table, taken from the Preface to the Epiſtles to the Corinthians, in which I have added to each manuſcript, ſuch ſhort accounts as I have been able to ſelect from ſcattered parts of the work, the table itſelf being a mere claſſification, without any deſcription whatſoever. It muſt be obſerved, that the figures here prefixed to them, ſerve only to number them in the preſent catalogue, but have no reference to the work itſelf, where the manuſcripts are conſtantly quoted by thoſe letters, which here follow the word Codex.

Class I.

MSS. of the whole N. T.

1. Codex k, very neatly and accurately written on vellum, in the eleventh century. See Pref. to the Cath. Epiſt. p. 24.

2. Codex l, very accurately written in ſmall letters, in the twelfth century. Ib. p. 25.

Class II.

Euchologia, or Lectionaria, of the whole N. T. except the Revelation.

3—6. Codices ξ, χ, ψ, ω. The laſt is deſcribed in the Pref. to the Acts, p. 14.

Class III.

MSS of the four Goſpels.

7. Codex v, written in uncial letters,

8—13. Codices o, p, q, r, x, z, written in ſmall letters.

14—18. Codices a, d, ıb, i, n, accompanied with ſcholia, or commentaries.

Class IV.

Evangeliaria.

19—20. Codd. h, b, written in uncial letters.
21—23. f, c, t, in ſmall letters.

Class V.

MSS. of one, or more, but not of all the Goſpels.

24. Cod. e, containing St. Matthew and St. Mark, with a commentary.

25. Cod. g, containing St. Luke and St. John, and a fragment of St. Mark, with a commentary.

26. Cod. 11, a MS. of St. Luke and St. John, with a commentary.

27. Cod. m, a MS. of St. Matthew and St. Luke, with the Scholia of Theophylact.

28. Codex s, a MS. of St. John, with a catena.

29. Codex 15, a fragment of St. John, with ſcholia.

N. B. I here omit the ſixth, ſeventh, and eighth claſſes, becauſe they contain only commentaries; they cannot therefore be conſidered as a ſupplement to our author's catalogue, which relates only to manuſcripts of the text of the Greek Teſtament, though they are properly placed in that of Matthäi, as being one of the many ſources, from which he has derived his various readings.

Class IX.

MSS. containing the Acts, and the Epiſtles.

30. Codex a, conſiſts of three parts. 1. Leſſons from the Acts. 2. The text of all the Epiſtles. 3. Leſſons from the Acts and the Epiſtles for every day in the whole year. When this manuſcript is quoted among the various

rious readings, its three parts are diſtinguiſhed by a^1, a^2, a^3. It is very neatly written on vellum, either in the tenth or eleventh century. Pref. to the Cath. Epiſt. p. 28.

31. Codex c, written on paper, in the fifteenth century, but not accurately. Pref. to the Catholic Epiſtles, p. 26.

32. Codex d, written on vellum in the eleventh century. Pref. to the Cath. Epiſt. p. 25.

33. Codex f, written on cotton paper in the thirteenth century. It has many remarkable readings, but in the Epiſtles of St. Paul, which were written by a different copyiſt, they are of leſs value. Ib.

34. Codex m, written on vellum, in the eleventh century. It is written with great accuracy, and has ſome few corrections, but from the ſame hand. Ib. p. 24.

CLASS X.

Lectionaria of the Acts and Epiſtles.

35. Codex b, a MS. written on vellum, in the tenth century. It has leſſons from the Acts, and all the Epiſtles. Ib. p. 24.

36. Codex e, written on vellum, in the twelfth century. It has leſſons only from the Acts. Ib. p. 25.

Codd. a^1, and a^3, have been enumerated Claſs IX.

CLASS XI.

MSS. of all the Epiſtles.

37. Codex g, written on vellum, in the ninth century, with a catena and ſcholia. The text is written in uncial letters, but the commentaries in ſmall letters. Ib. p. 23, 24.

CLASS XII.

MSS. of all the Epiſtles of St. Paul.

38. Codex n. It contains alſo the ſcholia of the Pſeudo-Œcumenius.

CLASS

CLASS XIII.

MSS. of one, or more, but not all the Epiſtles of St. Paul.

39. Codex q, a MS. of the Epiſtle to the Romans, with the ſcholia of the Pſeudo-Theophylact.

40. Codex i. a MS. of the two Epiſtles to the Corinthians, with the ſcholia of the Pſeudo-Theophylact.

N. B. I here omit the fourteenth Claſs, for the ſame reaſon as before.

CLASS XV.

MSS. of the Revelation.

41. Codex o. It is accompanied with a commentary of Andreas Cæſareenſis, and has ſome various readings noted in the margin. Pref. to the Revelation, p. 3.

42, 43. Codices p, r.

CLASS XVI.

MSS. of leſſons from the catholic epiſtles.

44. Codex tz, a manuſcript written on vellum, in 1116. Pref. to the Cath. Ep. p. 27.

A liſt of the Moſcow manuſcripts in general is given in the two following publications, by the ſame author. Notitia Codd. MStorum Moſquenſium, Moſquæ 1776, fol. and Index Codd. MStorum Græcorum bibliothecarum Moſquenſium, Petropoli 1780. It appears alſo from his Preface to St. Mark, p. 35. that he intends to publiſh a critical deſcription of all his manuſcripts of the Greek Teſtament.

Laſtly, it may be obſerved, that beſide the claſſification already given, which is grounded on the contents only of the manuſcripts, the learned editor, in his Preface to St. Matthew's Goſpel, has arranged them under three heads, in reference to their critical authority. 1. Codices textus perpetui ſine ſcholiis. 2. Codices lectiona-

lectionariorum. 3. Codices textus perpetui cum commentariis et ſcholiis. The value of a reading he eſtimates, cæteris paribus, according to this gradation.

N. B. Since the firſt edition of theſe Notes were printed, Grieſbach has given a very clear and diſtinct catalogue of the Moſcow manuſcripts in the ſecond edition of his Greek Teſtament.

CODEX NANIANUS.

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230. In bibliotheca equitis Nanii codex aſſervatur charactere unciali exaratus ſæculo x. vel xi. complectens quatuor evangelia cum Euſebii canonibus. Birch Prolegomena, p. 56. This manuſcript was collated by Dr. Münter, and its extracts are inſerted in Birch's Greek Teſtament. It is likewiſe deſcribed in the following catalogue: Græci codices manuſcripti apud Nanios Patricios Venetos aſſervati, Bononiæ, 1784, 4to.

CODEX NORIMBERGENSIS.

The work to which our author refers, for a deſcription of this manuſcript, which has not been quoted in any edition of the Greek Teſtament, is entitled, Das Altdorfiche literäriſche Muſeum: but a Latin deſcription of it may be ſeen in the following work, C. F. de Murr Memorabilia bibliothecarum publicarum Norimbergenſium, et Univerſitatis Altorfinæ. Norimbergæ, 1786—1788, 2 tom. 8vo.

CODICES COLLEGII NOVI.

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231. The miſtakes are not wholly to be aſcribed to Mill. In his original edition, printed at Oxford in, 1707, the following account is given of theſe manuſcripts in the Index to the Prolegomena. N. 1. Evangelia in Collegio Novo, p. 149. 155. Actus et Epiſtolæ, ibid. N. 2. Actus et Epiſtolæ in Collegio Novo, p. 150.

150. 155. It is therefore evident that Mill's Codex N. 1. or Nov. 1. includes the firſt-mentioned manuſcript of the Acts and the Epiſtles, as well as that of the Goſpels. But in Küſter's edition of Mill's Greek Teſtament, owing to ſome typographical error, the words 'Actus et Epiſtolæ,' belonging to N. 1. are omitted, which edition being uſed by our author, he aſcribes the inaccuracy to Mill himſelf. But it is extraordinary that he has not diſcovered the error, from the very words which he has quoted, for as Mill, among his various readings, quotes only N. 1. and N. 2. and the N. 1. is quoted in the Acts and Epiſtles, as well as in the Goſpels, he might have reaſonably ſuppoſed, notwithſtanding the omiſſion in Küſter, that it included two of thoſe deſcribed in this paragraph of our author's Introduction.

232. Our author deſcribes this manuſcript as containing the Acts and the Epiſtles of St. Paul alone, but it contains likewiſe the catholic epiſtles, as appears from Mill's Prolegomena, § 1423. and Wetſtein's Prolegomena to the third part, Vol. II. p. 453. Mill has even quoted it in the catholic epiſtles, where we find both N. 1. and N. 2.

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235. By ſome extraordinary accident, the marks N°. 1. and N. 2. have been inverted in the Epiſtles, for N. 2. is quoted in the Epiſtles of St. Paul, whereas N. 2. in the Polyglot, denotes a manuſcript containing only the Acts and the catholic epiſtles. But the following ſtatement of theſe three manuſcripts, in New College in Oxford, will ſet the matter in a clear light, and ſhew at one view the marks, by which they are noted in Wetſtein, Mill, and the London Polyglot.

MS. of the Goſpels { Cod. 58. in Wetſtein P. I.—Nov. 1. in Mill.—Nov. I. in Pol.

MS. of the Acts and all the Epiſtles. { Cod. 43. in Wetſtein P. II.—Nov. 2. in Mill.—Nov. 1. in Pol.

MS.

MS. of the Acts } Cod. 36. in Wetſt. P. III.—Nov.
and the cath. epiſt. } 1. in Mill.—Nov. 2. in Pol.

CODEX PARRHASII.

234. The moſt copious extracts from this manuſcript are thoſe which have been lately given by Alter in the firſt volume of his Greek Teſtament, p. 477—527. The name which he aſcribes to it is that which it bears at preſent in the Vienna catalogue; but though he calls it not Cod. Parrhaſii, it is evidently the ſame, as appears from his Note, p. 477. in which he refers to Treſchow's Tentamen, p. 22. where the Cod. Parrhaſii is deſcribed. A fac ſimile of its characters is given in the third plate annexed to Treſchow's Tentamen. Montfaucon, in his Diarium Italicum, p. 308. refers it to the eleventh century. He has quoted one reading from it, Matth. i. 11. Ιωσιας δε εγεννησε τον Ιωακειμ, Ιωακειμ δε εγεννησε τον Ιεχονιαν, &c. and it is probably on account of this reading that Wetſtein aſſigned to this MS. a place in his catalogue, though he has neglected to quote it in the place in queſtion. Montfaucon in the ſame page mentions another manuſcript of the Goſpels, preſerved in the ſame library of S. Johannes de Carbonaria in Naples, written with uncial letters in the ſeventh or eighth century. This is the MS. which Le Long means in his Bibl. ſacra, Tom. I. p. 176. where he refers to the Diarium Italicum, p. 308.

CODEX PASSIONEI.

235. This manuſcript, which took its name from Cardinal Paſſionei, its proprietor, is deſcribed in Blanchini Evangeliarium Quadruplex, P. I. p. 564, 565. and in the plate annexed to p. 559. is given a fac ſimile of its characters. It is written in uncial letters, but with accents, and marks of aſpiration. Montfaucon likewiſe in his Palæographia Græca, p. 514. has given a fac ſimile of its characters.

CODEX

CODEX PERRONIANUS.

236. This manuſcript is ſo called from its former proprietor Cardinal Perronio. See Mill's Prolegomena, § 1506. Montfaucon, in his Diarium Italicum, p. 308. ſays of it, Codex decimi ſæculi egregiæ notæ, qui cum olim Cardinalis Perronii fuiſſet, jam in bibliotheca S. Taurini Ebroicenſis conſpicitur.

CODICES PETAVIANI.

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237. The manuſcripts, which formerly belonged to Petavius, or, according to his French name, Peteau, were purchaſed, if not all, at leaſt the greateſt part of them, by Queen Chriſtina of Sweden. Our author relates that the firſt of the three Codices Petaviani, of which extracts have been given by Mill and Wetſtein, was preſented to Voſſius, and that it is now in the Univerſity library at Leyden, and marked 77. He ſhould have added that it is marked 77 among the Greek quarto MSS. which belonged to Voſſius. See p. 399. of the Catalogus bibliothecæ Lugduno-Batavæ, 1716, folio. Of the Petavianus 3. Wetſtein relates that, after the death of Queen Chriſtina, it came into the Vatican with the reſt of her manuſcripts. Of theſe a catalogue is given in Montfaucon Bibl. bibliothecarum, Tom. I. p. 14—61. and of Peteau's manuſcripts in particular, p. 61—97. With reſpect to the Petavianus 2. Wetſtein does not mention where it is preſerved at preſent, nor have I found any manuſcript, in the two catalogues given by Montfaucon, which correſponds to Mill's deſcription of it.

238. It is evident from Wetſtein's quotation that they are not omitted.

CODEX RAVIANUS.

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239. Whoever compares the fac ſimile of the Cod. Ravianus, publiſhed by Treſchow, with the Compluten-

ſian

ſian edition, will find the reſemblance to be ſuch, that, unleſs he were informed that it was taken from the former, he would conclude it to be a fac ſimile of the latter.

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240. The German title of this work is, Semlers hiſtoriſche und critiſche Sammlungen über die ſo genannten Beweisſtellen in der Dogmatik. Halle 1764. 1768, 2 vols. 12mo. In the page to which our author refers, La Croze expreſſes himſelf in the following manner: Qui codicem editum Complutenſem vidit, is vidit et manuſcriptum codicem noſtrum; ne demtis quidem mendis typographorum, quæ ſcriba indoctus ita fideliter expreſſit, ut omnino conſtet hominem illiteratum ab erudito aliquo nebulone ei fraudi perficiendæ fuiſſe præfectum. Et ſane pro antiquo liber ille venditus eſt, immani etiam pretio, etſi membranæ recenti adhuc calx ſive creta illa adhæreat, quæ pellibus vitulinis parandis adhiberi ſolet; atramentum ubique albicans, demtis aliis criteriis, fraudi agnoſcendæ ſufficeret. Quicunque ergo ad hunc codicem provocat, is omnino ſe nihil agere norit. Certe quod ad me attinet, pertinax ſum fidei Nicænæ et orthodoxæ, at illi tuendæ abſit ut fraudes unquam adhibeam.

241. See Note 221.

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242. Its German title is, Unterſuchung der Raviſchen Griechiſchen Handſchrift des Neuen Teſtaments, von G. G. Pappelbaum. Berlin 1785, 8vo.

243. If, in order to evade this argument, as well as that, which is drawn from the ſimilarity of the letters, it ſhould be contended that the Codex Ravianus was one of the manuſcripts uſed by the Complutenſian editors, that they caſt their types in imitation of its letters, and that the coincidence even in places, where the Complutenſian edition is ſaid to have errors of the preſs, aroſe from a cauſe directly contrary to that, which is aſſigned by La Groze, Grieſbach, Michaelis, &c. namely, that the errors in the Cod. Ravianus are nothing more than errors of

of the pen, made by the tranſcriber, and that the ſuppoſed errors of the preſs in the Complutenſian edition aroſe merely from a too ſervile adherence to the manuſcript which the editors principally uſed, we may reply, 1. That though no editor, however learned or accurate, is free from the danger of miſtakes, that ariſe from accident, it is wholly inconceivable how the Spaniſh editors, who were men of learning, could copy manifeſt errata by deſign. 2. That, as the Codex Ravianus contains the diſputed paſſage, 1 John v. 7. Stunica would infallibly have appealed to it, when publicly challenged by Eraſmus, if any ſuch manuſcript had been known to him. See Simon Diſſertation critique ſur les manuſcrits du Nouveau Teſtament, p. 98.

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244. For that reaſon the tranſlator will be excuſed in giving no extracts from thoſe parts of the Orient. Bibl. to which our author refers; and this is the leſs neceſſary, ſince Mr. Porſon's publication in 1790.

CODICES REGII.

The Codices Regii are deſcribed in the Catalogus Librorum MStorum Bibl. Regiæ, Tom. II. p. 12—47. In this Catalogue they are arranged according to the new numbers. A catalogue of them, arranged according to the old numbers, is given in Montfaucon Bibliotheca bibliothecarum, Tom. II. p. 709—895.

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245. Simon calls this manuſcript Recueil de Peres Grecs ſur les quatre Evangiles. See his Hiſtoire critique du Texte du N. T. ch. xiii. p. 146. Our author, in his note (m), ſays that M. Fleiſcher was unable to find the N°. 1869. by which Simon quotes this manuſcript. It is perhaps an erratum, for Montfaucon, who in his Bibliotheca bibliothecarum, Tom. II. p. 709—795. has given a catalogue of the MSS. in the royal library, arranged

ranged according to the old numbers, has mentioned no manuſcript with this number, but proceeds immediately from 1863 to 1871. See p. 726. of the above-quoted work, from which it appears that 1869 may be an erratum for 1879, or 1896.

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246. I have not ventured to alter this ſentence, though it has evidently many errata. The occaſion which our author means is the ſtory of the adultereſs, John viii. but this is not p. 148. but p. 890. and the Codices Regii, which Wetſtein there quotes, beſide the manuſcript in queſtion, are not 1884. and 2863. but 2224. 2858. 2868. 1869. 2375. 2242. 2867. 3424. But our author is not miſtaken in ſaying that Wetſtein has quoted MSS. on John viii. which he has not taken into his Catalogue, for the Codd. 2224. 2858. 2375. are not enumerated in the Prolegomena.

247. There are ſeveral inaccuracies in the deſcription of this manuſcript; it differs at leaſt from the account given in the Catalogus MStorum Bibl. Regiæ, Tom. II. p. 13.

248. Ib. p. 30. This MS. is there referred to the eleventh century, and is related to have been brought from the Eaſt in 1669.

249. Either Wetſtein's deſcription of this manuſcript is inaccurate, or that of the editors of the Paris Catalogue, Vol. II. p. 34. Wetſtein deſcribes it as containing the Acts, Epiſtles, and Revelation, with the Prologues of Euthalius, and Scholia by Œcumenius, and other commentators: the editors of the Paris Catalogue as containing commentaries on the above-mentioned books, without the text, though it is added, in reſpect to the Acts, acceſſit pars ſacri contextus manu recentiore in marginibus ſcripta; but no mention is made of the text of the Epiſtles or Revelation, though on other occaſions, where a cateña or commentary is accompanied with the text, they have not failed to note it. Montfaucon likewiſe, in his Bibliotheca bibliothecarum, Tom. II. p. 726. de-

ſcribes it, as follows: Codex 1386. Græcus, x. ſæculi, Expoſitiones in Acta Apoſtolorum, et in Epiſtolas Pauli. The identity of the manuſcript is aſcertained by the following ſubſcription, quoted both in Wetſtein, and the Paris Catalogue: Hunc librum dono dedit Janus Laſcaris Græcus, vir ut integerrimus ita doctiſſimus mihi Petro Merieli Conſtantienſi decimâ Januarii, anno ab incarnatione Domini 1518. Montfaucon refers this MS. to the tenth century. He has given a ſpecimen of its characters, p. 283. of his Palæographia, from which it appears that the MS. has a very great number of abbreviations.

Another Codex Regius 1886. diſtinguiſhed by the addition of the figure 2 (1886^2) has been collated by Grieſbach. It is a manuſcript of all the epiſtles written in the twelfth century, is noted at preſent 60. in the royal library, and is deſcribed in the Catalogus librorum MStorum Eibliothecæ Regiæ, Tom. II. p. 14. It is noted by Grieſbach 65. in the epiſtles of St. Paul, and 62. in the catholic epiſtles.

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250. Wetſtein was certainly miſtaken in deſcribing the manuſcript, which he has noted 18. in the firſt part of his N. T. as the Codex Regius 2241.; for he expreſsly ſays that he copied from Simon, and that it is one of the manuſcripts, which Simon quotes, in treating of the ſtory of the adultereſs, in the eighth chapter of St. John. See Simon Hiſt. crit. du Texte du N. T. ch. xiii. Now as Simon quotes no manuſcript belonging to the royal library with this number, it is certain that 2241. is is an erratum in Wetſtein's Prolegomena, either of the writer, or of the printer; but our author's conjecture, that it is an erratum for 2442. which would be highly probable, had Simon quoted a manuſcript with this number, is without foundation, becauſe no ſuch number appears in Simon's liſt. The four manuſcripts, which Wetſtein enumerates in his Prolegomena, p. 47. as taken from Simon, are thoſe which were formerly marked in the royal library (according to Wetſtein) 2241. 1869. 1883. 2860. The three laſt numbers I have found in Simon: the firſt therefore, which is the number in queſtion,

tion, muſt be an erratum for one of the other numbers quoted by Simon, which are 1884. 2401. 2863. 2868. The number 2401. comes the neareſt to that in queſtion; and it appears from Montfaucon Bibl. Bibliothecarum, Tom. II. p. 732. that this MS. was a Commentary on the four Goſpels.

251. This deſcription agrees with that of the printed catalogue, except that the MS. contains alſo the Pſalms and the Canticles. See the Catalogus MStorum Bibl. Regiæ, Tom. II. p. 12, 13.

252. Tom. I. p. 371, 372. ed. Boerner. That which our author quotes is the Paris edition of 1723. which edition is always underſtood in theſe Notes, when no other is ſpecified.

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253. Nor have the difficulties with which this manuſcript is attended been cleared up in the preceding deſcription. Our author deſcribes it as containing the whole N. T. except the Revelation, and ſays that it is marked at preſent in the royal library 49. which cannot poſſibly be true, for that manuſcript contains the Goſpels alone. See the Cat. MSS. B. R. Tom. II. p. 13. Wetſtein deſcribes his Codex 8. in the firſt part, as Cod. Stephani ζ, or Codex Regius 2242. a manuſcript of the Goſpels; and his Codex 8. in the ſecond part, likewiſe as Cod. Stephani ζ, but as Cod. Regius 2241. a manuſcript of the Acts and the Epiſtles. Now 2241. is in this inſtance an evident erratum in Wetſtein for 2242. and the whole confuſion has been occaſioned by Wetſtein's dividing the Codex Regius 2242. into two parts, mentioning the Goſpels only, in the Prolegomena to the firſt part of his N. T. the Acts, and Epiſtles only, in the Prolegomena to the ſecond; and by making an erratum in the ſecond inſtance in regard to the number. The Codex Regius 2242. deſcribed by Le Long, p. 178. and there ſaid to be the ſame as the Codex Stephani ζ, is now marked, not 49. as our author ſays, but 47. as appears from comparing Le Long's deſcription in the Bibl. ſacra,

with that which is given in the Paris Catalogue. Le Long deſcribes this manuſcript in the Journal des Sçavans, Vol. LXVII. p. 650. as follows, Codex ζ. Les 4. Evangiles, les Epitres de St. Paul, celles de St. Jacques, de Saint Pierre, et la premiere de St. Jean. Manuſcrit du Roi 2242. He gives the very ſame deſcription in his Bibl. ſacra, Tom. I. p. 208. The queſtion might have been determined with ſtill greater certainty; if Montfaucon had deſcribed this manuſcript in his Bibl. bibliothecarum, Tom. II. p. 730. But he ſays only of the Codd. Regii 2240, 2241, 2242. Libri ſacræ ſcripturæ Veteris et Novi Teſtamenti.

254. Wetſtein's Codex M, (which, according to Le Long, was formerly noted 2243. in the royal library) is at preſent noted 48. not 51. as our author relates on the authority of Mr. Fleiſcher. The deſcription which Wetſtein gives of his Codex M is, Cod. Bibl. Reg. 2243. quem Franciſcus de Camps Abbas de Signi obtulit, continet 4. evangelia. The deſcription given in the Paris Catalogue, Vol. II. p. 13. of the manuſcript noted at preſent 48. is, Codex membranaceus a Domino Franciſco de Camps Ludovico XIV. oblatus, quo continentur evangelia quatuor. It appears therefore that they are one and the ſame manuſcript, whereas Codex 51. is deſcribed as having belonged to Du Freſne. Mr. Fleiſcher's miſtake was probably occaſioned by the following circumſtance. Not only the Codex de Camps, but likewiſe another manuſcript of the Goſpels, was noted by the ſame number 2243. (Le Long Bibl. ſacra, Tom. I. p. 176. 178.), and the Codex de Camps was diſtinguiſhed by the addition of the figure 2. viz. 2243[2]. as appears from Montfaucon, Bibl. Bibliothecarum, Tom. II. p. 730. Theſe two manuſcripts Mr. Fleiſcher confounded, and aſſigned therefore a number to the one, which belongs to the other.

The Codex de Camps is deſcribed by Montfaucon in his Palæographia Græca, p. 260, 261. where a facſimile is given of its characters. He ſays, that if he judged from the characters uſed in the text of this manuſcript, he ſhould conclude that it was written in the ninth century;

but as the ſame characters are found likewiſe in manuſcripts of the tenth century, and various readings are noted in ſeveral parts of the Codex de Camps, written 'primâ ut videtur manu, uno ductu et continuatis literis,' he concludes that this manuſcript was written in the tenth century.

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255. With this difference, that according to Grieſbach the additional mark of diſtinction is a letter, not a cypher, Wetſtein's Codex 13. being marked by Grieſbach Reg. 2244 ^{b}. See his Symbolæ Criticæ, p. cliv. Le Long, in his Bibl. ſacra, Tom. I. p. 178. 180. diſtinguiſhes them neither by the addition of a figure, nor of a letter, though in other caſes his mark of diſtinction is a figure, which is likewiſe uſed in Montfaucon's Catalogue in the Bibliotheca bibliothecarum.

256. Grieſbach, in his Symbolæ, p. cliv. deſcribes it as follows, Codex 13. quondam Telleriano-Rhemenſis 56. deinde Regius 2244 ^{b}. nunc Regius 50. (non 55. ut tradit Cl. Fleiſcherus) Küſtero Pariſinus 6. quadratæ formæ IV. Evangelia continens. He then enumerates the chaſms, which have been quoted by our author. Theſe chaſms were firſt obſerved by Grieſbach; for, if we except that at the beginning of the manuſcript, they are unnoticed both by Küſter in his Preface to his edition of Mill's Greek Teſtament, and by the editors of the Paris Catalogue.

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257. Wetſtein is not ſilent on this ſubject, for he ſays expreſsly of his Codex 17. in the firſt part, Continet quatuor evangelia Græce cum adjuncta Latin. Vulgata verſione. Proleg. p. 47. Le Long, in his Bibl. ſacra, Tom. I. p. 180. relates, that it was written in France by George Jerom of Sparta, who was Profeſſor in the Univerſity of Paris at the end of the fifteenth century, and preceptor in the Greek language to Reuchlin and Budæus. According to the deſcription in the Catal.

MSS. Bibl. Reg. Tom. II. p. 13. it formerly belonged to the Cardinal of Bourbon.

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258. If Wetſtein's Codex 51. in the third part of his N. T. which he deſcribes as the Codex Regius 2248. is the ſame as that which is now marked 56. Wetſtein was miſtaken in calling it an octavo, for Codex 56. is enumerated in the Paris catalogue among the folios. In this manuſcript, the five laſt verſes only are wanting in the book of Revelation, not the eight laſt, as Mr. Fleiſcher ſays. See the Catalogus MStorum Bibl. Regiæ, Tom. II. p. 14.

259. Alſo from the deſcription given of it in the Catalogus MStorum Bibl. Regiæ, Tom. II. p. 14.

260. An abſtract from thoſe parts of the Orient. Bibl. is unneceſſary, becauſe complete information may be had in the Symbolæ Criticæ.

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261. There is no reaſon to ſuppoſe that the Codex Stephani *n*, was one of thoſe manuſcripts, which were collated at Alexandria in the ſeventh century: but the examples, which Dr. Ridley has ſelected from this manuſcript, are too few to lead to any abſolute deciſion. See his Diſſertatio de verſ. Syr. ſect. 15. p. 63. Adler, however, has brought the matter to a certainty: for on an accurate collation of all the marginal readings of the Philoxenian verſion, in the four Goſpels, he found only two, which were peculiar to the Codex Stephani *n*. See his Verſ. Syriacæ, p. 130.

With reſpect to the antiquity of this manuſcript, ſee Simon Diſſertation critique ſur les MSS. du N. T. p. 66. where he refers it to the ninth century. He relates, that it is written with accents, though in uncial letters. The ſame account is given by Grieſbach in his Symbolæ Criticæ, p. lxvii. But Grieſbach adds, that accents are not placed on every word, and beſides, that they are frequently placed wrong. From the oblong form of the

letters he judges it to be not more ancient than the ninth century. The τιτλοι, and the Ammonian ſections, with references to the canons of Euſebius, are written in this manuſcript a primâ manu. Ib. p. lxix.

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262. Not in the text, but in the margin, which is a ſtill ſtronger proof of the affinity of Wetſtein's Codex L, to one of thoſe collated at Alexandria in the ſeventh century.

263. This explanation is attended with various difficulties. To ſet the matter in a clear light, we muſt compare the two accounts of Joſephus and St. Luke. The former in his Antiquit. XVII. 11. 4. relates, that immediately after the death of Herod the Great, his kingdom was divided into three parts, which were allotted to Archelaus, Philip, and Antipas: to Archelaus, Judæa and Samaria; to Philip, Batanæa, Trachonitis, Auranitis, with a part of what is there called οικος Ζηνοδωρα; to Antipas, the country beyond Jordan and Galilee. The account given by St. Luke refers to a period thirty years later, at which time he deſcribes Pontius Pilate as governor of Judæa, Herod as tetrarch of Galilee, Philip as tetrarch of Iturea and Trachonitis, and Lyſanias as tetrarch of Abilene. Since therefore theſe two accounts relate not only to a different period, but to a different diviſion of the country, it is evident that the one cannot be applied in explanation of the other. That a part of the οικος Ζηνοδωρα was allotted to Philip in the firſt diviſion, is no argument that a perſon of the name of Lyſanias was not tetrarch of Abilene when John the Baptiſt began to preach; and our author's other aſſertion, that Lyſanias was at that time certainly dead, it would be difficult to prove, ſince Joſephus, the only writer from whom we could derive information, is totally ſilent in regard to a perſon of this name. See Lardner's Works, Vol. I. p. 21. ed. 1788. But even were theſe hiſtorical premiſes founded on fact, yet the critical conjecture, to which our author has recourſe, would be ſtill unwarranted; for if St,

Luke had intended to expreſs 'while Philip was tetrarch of the Abilene of Lyſanias,' he would have written not Φιλιππε τετραρχεντος Λυσανιε της Αβιληνης, but Φιλιππε τετραρχεντος της Αβιληνης τε Λυσανιε. To render therefore the alteration conſiſtent with ſuppoſed hiſtorical fact, it would be neceſſary not only to omit the laſt τετραρχεντος, but to invert the order of the preceding words; an alteration which is too extenſive to be admitted on mere conjecture.

264. This is unnoticed by Wetſtein, but Grieſbach has noted it in his various readings in the Symbolæ Criticæ, p. 105.

265. Only one manuſcript, beſide that in queſtion, namely the Cod. Reuchlini: I mean of thoſe quoted by Wetſtein. It muſt be particularly obſerved that the preſent inquiry relates to the Codex Regius 2861. noted at preſent 62. and marked L by Wetſtein, who collated it in 1715. Whether it applies at the ſame time to the Codex Stephani ℵ, is a matter only of opinion. This at leaſt is certain, as I have found on examination, that of the nine readings which our author has ſelected in this paragraph, from different parts of the four Goſpels, as ſome of the moſt remarkable among Wetſtein's quotations from his Codex L, not one is quoted by Stephens from his Codex ℵ. This may appear to weaken the generally received opinion; that they are one and the ſame manuſcript; but Stephens might overlook the moſt remarkable readings: and I have collated the ſix firſt chapters of St. John's Goſpel, and found that Stephens's extracts from the Codex ℵ do not differ in a ſingle inſtance from the extracts quoted by Grieſbach from the Codex Regius 2861. Likewiſe where the Codex 2861. has chaſms, no readings are found in Stephens's margin from the Codex ℵ.

266 Here again Wetſtein's Codex L and the Codex Reuchlini agree in this omiſſion, to which in this example the Cod. Vaticanus alone accedes. But the coincidence of theſe three is great authority. Dr. Semler, in his Hermeneutiſche Vorbereitung, Vol. III. p. 163. obſerves,

ſerves, that Wetſtein's Codex L agrees frequently not only with the Reuchlin, but alſo with the Colb. 2844.

267. Namely, in the Codex Veronenſis, which has tamen quæ ſunt, but the Vercellenſis has the reading of the Vulgate. See Blanchini Evangeliarium quadruplex, P. II. p. 153. The Syriac verſion has ܕܠܝܬ ܠܗ quod eſt; but being rendered in the Latin tranſlation, quod ſuppetit, this reading has been overlooked, except by our author.

268. It is alſo in the margin of the Philoxenian verſion.

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269. Alſo of the Ethiopic.

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270. The Codex Regius 2865. is deſcribed by Grieſbach in his Symbolæ Criticæ, p. cxlii. Of the manuſcript mentioned by our author in the preceding number, viz. the Codex Regius 2862. a deſcription is given in Montfaucon's Palæographia Græca, p. 305—307. and p. 308. is a fac ſimile of its characters, from which we may judge of the Greek letters uſed in the twelfth century, as we know that the manuſcript was written in the year 1168.

271. The date 1439. our author has copied from the Symbolæ Criticæ, p. cxliii. but in the Paris Catalogue, Vol. II. p. 17. it is 1438.

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272. In Le Long Bibliotheca ſacra, Tom. I. p. 178. ed. Pariſ. the two Codices Regii 2865. are quoted in the manner mentioned by our author. But Grieſbach, in his Symbolæ Criticæ, p. cxli. and in his Greek Teſtament, Vol. I. p. xxvii. quotes them 2865^{a}. 2865^{b}.

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274. In Grieſbach's catalogue 72 is a typographical error, as that learned writer has himſelf informed me. Le Long, in his letter to Martin, printed in the Journal des

des Sçavans, Juin 1720, Vol. LXVII. p. 650. deſcribes the Codex Stephani ς as containing the four Goſpels; but, though he repreſents it in the body of the letter, as one of the eight, which he had diſcovered in the royal library, he has neglected to mention the number at that time affixed to it, or even that it was in the library at all. This omiſſion however, with a ſimilar one in reſpect to the Codex ι, he has ſupplied in his Bibl. ſacra, Tom. I. p. 208. ed. 1723.

275. If Wetſtein's Codex 12. in the ſecond part, 10. and 2. in the third and fourth, be the ſame as that which at preſent is noted 237. in the royal library, it is a manuſcript containing ſcholia on the Acts, Epiſtles, and Revelation, accompanied with the text; but Wetſtein is ſilent in reſpect to the Scholia. Vid. Catalogum MStorum Bibl. Regiæ, Tom. II. p. 42. There is a circumſtance relative to this manuſcript, which is worthy of notice. Wetſtein, Grieſbach, Michaelis, with other eminent critics, are of opinion, that it is the very manuſcript which Stephens quoted by the title Codex ι. Now if this be true, it neceſſarily follows that Stephens had, not ſeven only, as is generally, and with reaſon ſuppoſed, but eight manuſcripts of the catholic epiſtles: for he quotes ſeven manuſcripts, 1 John v. 7. where ι is not of the number. But ι muſt have contained the catholic epiſtles, if it was the ſame as that which is now marked 237. becauſe in the enumeration of the contents of this manuſcript in the Paris Catalogue, the catholic epiſtles are particularly ſpecified, and Wetſtein has even quoted it in them. No inference however can be drawn from the ſilence of Stephens, in regard to the Codex ι, to the exiſtence of 1 John v. 7. in that manuſcript; for that the manuſcript actually had the catholic epiſtles, depends on the hypotheſis, that it is the ſame as that, which is now marked 237. But this manuſcript (which is Wetſtein's Codex 10. in the catholic epiſtles) certainly omits the verſe, and it is quoted for that purpoſe both by Wetſtein and Grieſbach. But there is a circumſtance which weakens the opinion of theſe eminent critics, namely, that

that Stephens has not quoted his Codex ℓℓ in one ſingle inſtance in the catholic epiſtles, which he would hardly have neglected to do, (eſpecially at the celebrated paſſage 1 John v. 7.) had the Codex ℓℓ contained them. The deſcription which Le Long gives of the Codex ℓℓ, in the Journal des Sçavans, Vol. LXVII. p. 651. is certainly falſe, for he deſcribes it as containing only 'Sept Epitres de St. Paul, qui commencent par la prémiere aux Corinthiens:' whereas the Codex ℓℓ is quoted in almoſt every page of the book of Revelation. In deſcribing the ſame manuſcript in his Bibl. ſacra, Tom. I. p. 208. he adds to the preceding deſcription the book of Revelation; and ſays (what he had omitted in the Journal des Sçavans) that it was then marked 2869. Now the account which Wetſtein gives of the Codex Regius 2869. is very different from that which Le Long gives: but Wetſtein's account is probably the true one, as it enumerates the ſame books as the Paris Catalogue.

276. The Revelation of St. John is followed by a treatiſe of Dorotheus, Biſhop of Tyre, on the twelve Apoſtles, and ſeventy diſciples.

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277. Nor are any deſcribed in the Paris Catalogue.

278. In this manuſcript the parts of the N. T. are arranged in the following order: 1. The Acts. 2. The Catholic Epiſtles. 3. The Epiſtles of St. Paul. 4. The Goſpels. Vid. Catal. MStorum Bibl. Reg. Tom. II. p. 18, 19. It is there referred to the twelfth century.

279. The ſame is aſſerted by Le Long, who in his Bibl. ſacra, Tom. I. p. 182. deſcribes the Codex Regius 2872. in the following manner: Acta, et Epiſtolæ Apoſtolorum Græce, cum ſcholiis marginalibus. Alſo in the Paris Catalogue. Vol. II. p. 18. Wetſtein therefore has incompletely deſcribed his Codex 11. in the third part of his N. T.

280. This laſt conjecture is the moſt probable, for Wetſtein deſcribes his Codex 11. in the firſt part as conſiſting of two volumes which contain the four Goſpels, and

and as having been brought from the Bibliotheca Telleriana. Now the MSS. noted at preſent 121. 122. contain together the four Goſpels, were both brought from the Bibliotheca Telleriana, and as appears from the deſcription, p. 20. of the above-quoted catalogue, are only two parts of the ſame manuſcript. But the Codex 119. though likewiſe brought from the Bibliotheca Telleriana, conſiſts only of one volume.

281. Both this manuſcript and the preceding are quoted by Küſter, as noted formerly in the royal library 3424. in which he is followed by Wetſtein and other editors. But Le Long, in his Bib. ſacra, Tom. I. p. 178. diſtinguiſhes them by the addition of the figures 2, 3; namely 3424^2, 3424^3, which correſponds with the general account given by Fleiſcher. Montfaucon, in his Palæographia Græca, p. 280. has very minutely deſcribed the Codex Regius 3424. He refers it to the tenth century, and has given a fac ſimile of its characters, p. 282. In his Bibl. biblioth. Tom. II. p. 742. he ſays it was written A. C. 942.

CODICES T. ROE.

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282. Alſo with the Ethiopic, and the Arabic of Erpenius.

CODEX RUTGERSII.

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283. The beſt edition of this work was printed at Cambridge 1640, in 4to. Where the MS. itſelf is at preſent is unknown.

CODEX SANGERMANENSIS.

284. This MS. takes its name from the Benedictine monaſtery of St. Germain des Prez in Paris, in the library of which it is preſerved. The manuſcripts of this library

library are deſcribed in Montfaucon, Bibliotheca bibliothecarum, Tom. II. p. 1041—1165. A deſcription of this manuſcript in particular is given in Montfaucon Palæographia Græca, p. 218. and in the plate fronting this page is a fac ſimile of its characters, both Greek and Latin. It is written in uncial letters, and with accents and marks of aſpiration, a primâ manu, as Montfaucon expreſsly declares, who ſuppoſes it however to be as ancient as the ſeventh century. See alſo Le Long Bibl. ſacra, Tom. I. p. 175. 184. There is another more ancient Codex Sangermanenſis of St. Paul's Epiſtles, which has never been collated. It is properly only a fragment, as it contains no more than thirteen leaves; but it is ſuppoſed by Montfaucon to be as ancient as the fifth century. See his Bibliotheca bibliothecarum, Tom. II. p. 1041.

285. Dr. Semler, in the 4th volume of his Hermeneutiſche Vorbereitung, publiſhed ſeveral years before the letter to which our author alludes, has called in queſtion the generally received opinion that the Sangermanenſis is a mere copy of the Claromontanus. He produces, p. 63—65. many examples, from which it appears that if the copyiſt, who wrote the former, had actually the latter before his eyes, he muſt at leaſt have ſelected various readings from other manuſcripts. It ſeems then the Sangermanenſis is a kind of Codex electicus, in the writing of which the Claromontanus was principally, but not at all times conſulted. The aſſertion therefore of our author, that theſe manuſcripts are not to be conſidered as ſeparate evidence, muſt be admitted with certain reſtrictions.

CODEX SCALIGERI.

286. This manuſcript is marked 243. among Scaliger's Oriental manuſcripts, preſerved in the Univerſity Library of Leyden, and is deſcribed p. 410. of the Catalogus Librorum bibliothecæ Lugduno-Batavæ, 1716, folio.

CODICES SELDENI.

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287. Theſe manuſcripts are deſcribed in the Catalog. MStorum Angliæ et Hiberniæ, Tom. I. p. 157—167. Our author enumerates only thoſe five, which were collated by Mill: But Grieſbach has not only re-collated two of theſe five, but has likewiſe examined two other Codices Seldeni, containing leſſons from the four Goſpels. In his catalogue of Evangeliſtaria they are numbered 26, and 27.

CODICES STEPHANICI.

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288. Our author has expreſſed himſelf in this laſt paragraph in ſuch general terms, that moſt readers would ſuppoſe, Le Long had actually diſcovered in the royal library in Paris all the ſeven manuſcripts which Robert Stephens quotes, 1 John v. 7. but Le Long did not even attempt to diſcover more than four of the ſeven, (though he diſcovered four other manuſcripts not included in that number) becauſe four only of *thoſe* ſeven had been borrowed by Stephens from the royal library. Theſe were the Codices δ, ε, ζ, ι, which Le Long found to correſpond to the MSS. marked in his time in the King's Library 2871, 3425, 2242, 2870. See Bib. ſacra, Tom. I. p. 208. Of the other three, which Stephens quotes, 1 John v. 7. viz. thoſe marked θ, ια, ιγ, Wetſtein ſuppoſes that the Codex θ is the ſame as the Coiſlinianus 200. which is preſerved in the library of St. Germain des Prez; of the ια no traces have hitherto been diſcovered; but the Codex ιγ is the ſame as that which is now preſerved in the Univerſity Library of Cambridge, and marked Kk 6. 4. of which I ſhall take notice, Note 291, in the table of Stephens's manuſcripts.

289. Our author is here inaccurate in ſaying, 'eight of which were diſcovered to be the Codices Stephani, as the characteriſtic readings above-mentioned were diſcovered in them, and in no other manuſcript *in the whole library*.' For Le Long himſelf aſſerts that he examined only

only *eleven*, which our author likewiſe repeats in the next ſentence, where he ſays, "This was an eaſy and ſure method, as it was neceſſary to examine only eleven manuſcripts; but if we had to ſearch among all the known manuſcripts, it would be difficult to aſcertain them, even if the data amounted to an hundred lectiones ſingulares."

With reſpect to the method adopted by Le Long, in order to diſcover the eight manuſcripts, which Stephens had borrowed from the royal library, it would be perfectly ſatisfactory, if he had proved a priori, that they were neceſſarily contained among the eleven, which he ſelected for examination. But if we fail in the proof of theſe premiſes, all concluſions deduced from the inquiry muſt be vague and indeciſive. Le Long contends that the eight MSS. borrowed from the royal library by Stephens, muſt be in the number of theſe eleven, 1ſt. becauſe R. Stephens had ſaid in his Greek Preface that eight of his manuſcripts came εκ της τε κραταιας Ερρικε βιβλιοθηκης; and 2dly. becauſe the eleven, which he ſelected, were the only manuſcripts in the royal library, which had an H with a crown over it, as having formerly belonged to Henry II. Now it is true that Martin was miſtaken in ſaying that, as Stephens collated his manuſcripts in the time of Francis I., theſe manuſcripts *muſt* now have an F on the cover, and not an H; for they *might* have been bound again in the time of Henry II. in which caſe they would be found not with an F, but with an H, agreeably to the known practice in the royal library. But on the other hand, we muſt not forget, that this is mere poſſibility, not certainty: and Martin's adverſaries may have been as much miſtaken in concluding that the MSS. borrowed by Stephens in the time of Francis I. were re-bound in the time of Henry II. as Martin himſelf was in ſuppoſing that they had continued ever ſince in the ſame binding. For admitting, by way of argument, that all the manuſcripts which were in the royal library in the time of Francis I. have been ſince re-bound, is it a neceſſary conſequence that they were re-bound preciſely in the time of Henry II? Is it

not

not poſſible that ſome of them were re-bound in the time of Charles IX? Is it not poſſible that ſome of them continued in the ſame binding till 1610? Is it not poſſible alſo that MSS. bound in the time of Henry II. might have been bound again between the years 1610 and 1720, when Le Long publiſhed his letter to Martin? But all manuſcripts in the royal library bound ſince 1610 have neither an F nor an H, but an L on them, becauſe every king of France ſince 1610 has been called Louis. It is therefore by no means certain a priori that the eleven, with an H on their covers, which Le Long ſelected for examination, neceſſarily included the eight which had been borrowed by Stephens in the time of Francis I. In fact, Le Long was led into error by the word 'Henricus' in Stephens's preface; it never occurred to him, that the manuſcripts borrowed by Stephens in the time of Francis I. were re-bound in the time of Henry II. which is a mere hypotheſis, adopted afterwards by Martin's adverſaries in order to confute his objections to Le Long; and if Stephens had written his preface to the ed. of 1550, in the ſame reign, in which the manuſcripts were collated, and had uſed therefore the word Franciſcus, inſtead of Henricus, it is probable that Le Long would have ſearched only for MSS. with an F on them, of which ſome remain to this very day, as appears from the account given by Mr. Fleiſcher in the page, which follows that, to which this note refers. It appears therefore from the preceding ſtatement, that the eight manuſcripts borrowed by Robert Stephens are not neceſſarily included among thoſe which are marked with an H; and according to the teſtimony of Mr. Fleiſcher the manuſcript, which is ſuppoſed to be the ſame as the Codex Stephani γ, is ſtill marked with an F. If Le Long had examined every manuſcript of the Greek Teſtament which had been preſerved in the royal library, ever ſince the time of Henry II. the eight which had been borrowed by Stephens, would certainly have been included in the number. It was Le Long's intention to do ſo, as appears from his letter to Martin; but the criterion which he adopted for the

the diſcovery of thoſe manuſcripts, which had been there ever ſince the time of Henry II. namely, that they were marked on the cover with an H, is wholly devoid of certainty, ſince the manuſcripts, which he ſought might have been marked either with an F or with an L, as eaſily as with an H. Wetſtein indeed affirms, Vol. II. p. 12. of the Codex Stephani "in particular, though of no other of Stephens's manuſcripts, that it was new bound in the time of Henry II. 'Codex Stephani "iterum compactus eſt, Henrico II. Galliarum rege.' But to what does this teſtimony amount? Shall we conclude that the manuſcript had been in the royal library in the time of Francis I. becauſe a new cover was given it in the time of Henry II.? By no means. The fact is ſimply this. Wetſtein obſerves that the Codex Regius 2869. (which is his Codex 12. in the ſecond part of his N. T. (has the inſignia of Henry II. on the cover: this MS. he believes, and probably with ſome reaſon, to be the ſame, as that which Stephens formerly uſed and quoted by the title "": but as none of the manuſcripts when uſed by Stephens could have had the inſignia of Henry II. he *concludes* that the Codex "had belonged to Francis I. and was new bound in the time of Henry II. Now admitting this concluſion to be juſt, and ſufficiently warranted by the coincidence which Wetſtein obſerved between the extracts from the two manuſcripts, it is ſtill only an argumentum a poſteriori, and proves the fact of only one manuſcript. But if we quote Wetſtein's authority in favour of the opinion, that the MSS. in queſtion were new bound in the time of Henry II. in order to juſtify Le Long's procedure, we ſhall almoſt argue in a circle, ſince in order to juſtify his procedure it is neceſſary to ſhew *a priori* that the eleven manuſcripts ſelected by Le Long, were new bound in the time of Henry II. and that they neceſſarily included the eight, which he ſought, becauſe otherwiſe a coincidence in only four lectiones ſingulares would be no criterion at all. If a complete collation had ever been made of *all* the eight manuſcripts, produced by Le Long,

with all the readings quoted by Stephens from the eight, which are ſuppoſed to correſpond to them, and theſe extracts in general coincided, we might ſafely pronounce that all the eight were diſcovered. But this would be an argument of a very different kind, and in this caſe it would be wholly unneceſſary to inquire, whether the MSS. had an F, an H, or an L, on their covers. But only two of theſe eight, viz. the Cod. ℵ and א have been completely re-collated; and for the other ſix, we depend on the coincidence of four or five readings, which is very inſufficient till certain premiſes are eſtabliſhed, which never have been proved. The manuſcripts now preſerved in the royal library in Paris, which contain either the whole or parts of the Greek Teſtament, amount to not leſs than an hundred and ninety-five, and though at leaſt three-fourths of them have been depoſited there *ſince* the commencement of the reign of Henry II. yet the remainder, which were in the royal library before that period, amounts probably to many more than eleven. The contrary at leaſt has never been ſhewn, and this alone is ſufficient to render Le Long's premiſes uncertain. Our author himſelf acknowledges that the truth of Le Long's concluſion depends on the poſition, that the eleven manuſcripts, which he ſelected for examination, neceſſarily included the eight, which he ſought; ſince a coincidence in four or five lectiones ſingulares, from which Le Long argued, would otherwiſe be very inſufficient to eſtabliſh the identity of the manuſcripts. But as the poſition above-mentioned is by no means clear, Le Long's diſcovery though it *may* be true, is yet not attended with that certainty, with which it is generally believed to be. Critics are often too haſty in arguing to the identity of a manuſcript from the coincidence of a few readings: and many ſuppoſed diſcoveries of this kind, after having been ſo warmly defended, that thoſe who have ventured to doubt, have been treated with contempt and ridicule, will be proved perhaps by ſubſequent critics to be totally falſe. Wetſtein was thoroughly perſuaded that, in addition to the eight Codices Stephani,

phani, which are the ſubject of our preſent inquiry, he had diſcovered the Codex ιδ, and very confidently relates in his Prolegomena, p. 46. that this manuſcript, after having been preſerved in the library of St. Victor, and then in the library of Tellier, was at laſt depoſited in the royal library, and there marked 2865. Now if this poſition had remained unexamined, it would have been as confidently repeated, as it was confidently aſſerted. But Grieſbach, on inquiring into the truth of this happy diſcovery, found that the extracts quoted by Stephens from the Codex ιδ, differed in ſuch a manner from the readings of the Codex Regius 2865. as to make it impoſſible for them to be one and the ſame manuſcript. He ſays therefore in his Symbolæ, p. cxliv. Falſiſſima ſunt, quæ de Stephani codice ιδ in prolegomenis tradit Wetſtenius.

Before I conclude this ſubject, it is neceſſary to obſerve that the object of the preceding remarks is not to ſhew that the eight manuſcripts diſcovered by Le Long were not the MSS. uſed by R. Stephens, ſince the thing itſelf is by no means impoſſible. Two of them, namely the Codices Regii 2861. and 2869. which Le Long ſuppoſes to be the ſame as the Codices Stephani η, and ιε, have been completely collated by Wetſtein, whoſe collation ſtrengthens the opinion of Le Long. As far as concerns therefore the Codex η, and the Codex ιε, we have additional evidence in favour of the opinion that they are the ſame, as the Codices Regii 2861. and 2869. becauſe Wetſtein has found that, not four only, but that the readings quoted in general in Stephens's margin from the Codices η, and ιε, are found in the Cod. Regii 2861. and 2869. But for the opinion that the ſix remaining manuſcripts, namely, the Codices Stephani γ, δ, ε, ς, ζ, ι, are the ſame as the Codices Regii 2867, 2871, 3425, 2866, 2242, 2870, (the numbers aſſigned to them in Le Long's Bib. ſacra, Tom. I. p. 208) we rely on the propriety of the proceſs adopted by Le Long, and which has been the ſubject of inquiry in this note. For though Wetſtein ſpeaks of theſe ſix Codices Regii, as manuſcripts

which he had ſeen, and deſcribes them as the ſame with the above-mentioned ſix Codices Stephani; yet, as he no where ſays that he collated, or even examined their readings, as he had done of the other two, it is reaſonable to ſuppoſe that he grounded his opinion of the identity of theſe MSS. merely on the authority of Le Long. See the account which Wetſtein has given in his Prolegomena of the manuſcripts which he has noted L, 4, 5, 6, 7, 8, in the firſt part of his N. T. and 9, 12, in the ſecond.

But whatever be the uncertainty, with which Le Long's diſcovery is attended, no inference can be drawn from it in favour of Martin's opinion with reſpect to the authenticity of the celebrated paſſage in the firſt epiſtle of St. John. For whether the eight manuſcripts, which Stephens borrowed, are in the number of the eleven ſelected by Le Long, or not, they certainly are *ſomewhere* in the royal library. The notion that Stephens never returned them, but that he took them with him to Switzerland, when he left Paris, is highly abſurd. In his Anſwer to the Paris Divines, p. 37. (Wetſtenii N. T. Vol. II. p. 724.) he declares that he had returned all his manuſcripts; and as theſe very manuſcripts were at that time a ſubject of public controverſy, it is wholly incredible, if he had aſſerted a falſhood, that it ſhould have remained undetected. It was certainly known in the royal library, whether he had returned them or not, and as R. Stephens was narrowly watched and perſecuted by the Paris Divines, they neither would nor could have failed to detect the falſhood, if the manuſcripts had not been returned. Now there is not a ſingle MS. of the catholic epiſtles, in the royal library in Paris, which has not been ſearched, for evidence either in favour of, or againſt 1 John. v. 7; but in not a ſingle manuſcript in the whole library has this verſe been diſcovered: I mean in the text, for ſome of them have gloſſes in the margin, which are ſimilar to, though not the ſame as the common text, 1 John v. 7. Of the eight MSS. which Stephens borrowed from the royal library, four, namely δ, ε, ζ, ι, contained

tained the catholic epiſtles: theſe four he quotes 1 John v. 7. in conjunction with three other manuſcripts, which he had borrowed elſewhere. Now as he quotes all ſeven as agreeing in the ſame omiſſion, whatever was wanting in four of them, muſt have been wanting likewiſe in the other three. But in the four, which are in the royal library, the whole of 1 John v. 7. is wanting, (not merely the words εν τω ουρανω, as many have ſuppoſed from the poſition of Stephens's ſemicircle), for there is *not one in the whole library* which has the verſe. It is certain therefore that the verſe was omitted in all ſeven, and that Stephens's ſemicircle is miſplaced. See Simon Diſſertation critique ſur les manuſcrits du Nouveau Teſtament, p. 14. See alſo the Table of Stephens's MSS. in the following Note 291. with the remark on the Codex 17.

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290. This aſſertion has never been proved: and its want of proof is the very circumſtance, which renders Le Long's method of proceeding leſs ſatisfactory than it would have been, as appears from the preceding note.

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291. It is true that Le Long, in his letter to Martin, aſſerts that he had diſcovered the *eight* manuſcripts in queſtion, and refers to the table at the end of the letter, p. 650. for the numbers at that time affixed to them in the royal library: but, through ſome extraordinary neglect, he has mentioned the numbers of only *ſix*, and of the two to which he has aſſigned no numbers, namely, the Cod. 5, and 11, he has deſcribed the latter in ſuch a manner, as to make it doubtful whether he had even ſeen it. See the Journal des Sçavans, Vol. LXVII. p. 650, 651. This defect however he has in ſome meaſure ſupplied in the edition of his Bibliotheca ſacra, which was publiſhed three years after he wrote the letter to Martin. See Tom. I. p. 208. where he mentions the numbers affixed to 5, and 11, and gives a more complete deſcrip-

tion of the latter, though even this is different from the deſcription, which has ſince been given by Wetſtein.

As the accounts, which have been given of Stephens's manuſcripts, are in general attended with ſome difficulty, it will be uſeful to preſent the reader with a table, not only of the eight in queſtion, but of all the ſixteen, repreſenting the libraries, where they are at preſent preſerved, with the numbers now affixed to them, the perſons by whom they were diſcovered, and the collations, which have been made of them ſince the time of Stephens. I ſhall make the ſtatement according to the opinion at preſent commonly received, without entering into any controverſy with reſpect to the propriety of that opinion. The doubts, which attend the diſcovery and identity, of ſome of theſe manuſcripts, I have ſtated in the preceding notes, wherever the ſubject has related to each of them in particular.

Table of Stephens's manuſcripts.

α. Complutenſian edition.
β. Codex Bezæ, or Cantabrigienſis, re-collated by Junius, Uſher, Mill, and Wetſtein.
γ. Codex Regius 2867. n. 84. diſcovered by Le Long, but not ſince collated.
δ. Codex Regius 2871. n. 106. diſcovered by Le Long, but not ſince collated.
ε. Codex Regius 3425. n. 112. diſcovered by Le Long, but not ſince collated.
ϛ. Codex Regius 2866. n. 71. diſcovered by Le Long, but not ſince collated.
ζ. Codex Regius 2242. n. 47. diſcovered by Le Long, but not ſince collated.
η. Codex Regius 2861. n. 62. diſcovered by Le Long, and re-collated by Wetſtein and Grieſbach.
θ. Codex Coiſlinianus 200. diſcovered by Wetſtein, who re-collated it.
ι. Codex Regius 2870. n. 102. diſcovered by Le Long, but not ſince collated.
ια. Not yet diſcovered.

ιβ. Codex

ιβ. Codex Regius 2862, n. 83. N. B. This manuſcript was brought into the royal library at the end of the laſt century, having formerly belonged to Petrus Stella, and afterwards to Tellier. It was collated for Küſter's edition of Mill's Greek Teſtament; and its identity with the Codex Stephani ιβ was firſt obſerved by Wetſtein.

ιγ. This manuſcript I have diſcovered in the Univerſity library of Cambridge, where it is marked Kk. 6. 4 *.

ιδ. Codex Victorinus 774. diſcovered by Grieſbach, who has re-collated it.

ιε. Codex Regius 2869. n. 237. diſcovered by Le Long, and re-collated by Wetſtein.

ις. Not yet diſcovered.

CODICES

* The MS. thus marked, as appears from the name being written in it, belonged formerly to Vatablus, who was Hebrew Profeſſor at Paris in the time of R. Stephens, and one of his moſt intimate friends. Now as Stephens, beſide the Codex β, and the eight, which he borrowed from the royal library, procured ſix others, 'quos undique corrogare licuit,' to uſe his own expreſſion, it is hardly credible that he ſhould have neglected ſo ancient and valuable a manuſcript, as that of Vatablus certainly is, ſince the manuſcript could not have been unknown to him. The Codex Stephani ιγ correſponds, as to its contents, to the Codex Vatabli, which is a manuſcript of the Acts and all the epiſtles. I ſelected therefore from Stephens's margin *all* the readings which he has quoted from the Codex ιγ alone, throughout the catholic epiſtles; theſe I compared with the Codex Vatabli, and, though they amounted to twenty-five, and ſeveral of them have been diſcovered in no manuſcript ſince the time of Stephens, I found them all in the Codex Vatabli, or Codex Kk. 6. 4. without any exception, and without the leaſt variation. This extraordinary coincidence, united with the circumſtance, that the MS. which I examined belonged to one of Stephens's moſt intimate friends, affords the ſtrongeſt proof, that the Codex Stephani ιγ is the ſame as the Codex Vatabli. Now this manuſcript omits the whole of 1 John v. 7 and clearly proves therefore, as the Codex ιγ is one of thoſe, which are quoted at that verſe, that Stephens's ſemicircle is miſplaced.

This Note was written in the firſt edition: and in conſequence of its having been called in queſtion, I have inſtituted a very minute inquiry into the ſubject, which has fully eſtabliſhed the identity of the Codex ιγ and the Codex Vatabli. See my Letters to Archdeacon Travis. On the Codices Regii, collated by R. Stephens, ſee the Appendix to thoſe Letters.

CODICES TOMÆ HARCELENSIS.

The name of this editor of the Philoxenian verſion ſhould be expreſſed in Latin by 'Thomas Harceleuſis,' (not Heracleenſis) and in Engliſh by 'Thomas of Harkel,' (not Charkel). See Note 15. to ch. vii. ſect. 11.

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291. Our author ſhould have ſaid at the beginning of the ſeventh century. See the Notes 18—22. to ch. vii. ſect. 11.

292. See chap. vii. ſect. 11. with the notes to that ſection.

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293. Namely, at leaſt two manuſcripts of the Goſpels, one of the Acts, and two of the Epiſtles. See Wetſtein's Prolegomena, p. 112, 113. and Ridley de Verſ. Syr. ſect. 9.

294. Wetſtein's Prolegomena, p. 113.

295. In the Orient. Bibl. Vol. XVI. p. 164—168. where our author reviews White's edition of the Philoxenian verſion, he gives examples of orthographical errors in the Greek readings in the margin of that verſion, as written in Ridley's manuſcript: they relate chiefly to a confuſion of ο with ω, and ι with η and ει, as may be ſeen on conſulting White's edition. In the Or. Bibl. Vol. XVII. p. 126—133. he has printed a letter written by Profeſſor Adler, from which it appears that the Greek marginal readings in the Codex Angelicus are ſtill more inaccurately written than in Ridley's manuſcript. But the MS. in which they are moſt correctly written, is that noted by Adler Codex Aſſemanianus 2. which our author has omitted to mention, though he publiſhed in his Orient. Bibl. Vol. XVIII. p. 173. Adler's account of it. This learned writer alſo, in his Verſ. Syr. p. 65. ſays of this manuſcript, Græcæ voces accuratius etiam quam in præcedenti (ſcil. Aſſemaniano 1.) abſque mendo fere exaratæ ſunt, ſed minus nitidæ.

296. The marginal Greek readings in the Philoxenian verſion are of three different kinds. 1. Such as correſpond

correſpond to the Syriac both in ſenſe and in form, whether adopted in the Syriac from the Greek, or in the Greek Teſtament from the Syriac. Of this kind are all the examples produced by our author, except ὑδρίαι and ἐμπορεῖα. 2. Such as correſpond to the Syriac in ſenſe only: of this kind are ὑδρίαι and ἐμπορεῖα. 3. Such as differ both in form and in ſenſe, and denote a various reading. But theſe laſt are not numerous. It may be obſerved of the Greek readings in general which are noted in this verſion, that they are of much leſs importance than the Syriac; they frequently betray great ignorance, and it is often difficult to comprehend for what purpoſe they are added. For theſe reaſons Profeſſor Storr, in the Repertorium, Vol. VII. p. 15. abſolutely denies that the Greek readings proceeded from Thomas of Heraclea, or, as he ought to be called, Thomas of Harkel.

297. The Syriac marginal notes of the Philoxenian verſion may be divided into two principal claſſes. 1. Critical. 2. Explanatory. The former relate ſometimes to the collated Greek manuſcripts, at other times to the old Syriac verſion, and perhaps frequently to both. The latter are likewiſe of a twofold nature, referring ſometimes to the Syriac tranſlation, at other times to the Greek original.

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298. As ܘܒܝܬ̈ܐ, the marginal reading of the Philoxenian verſion, John i. 18. is in the old Syriac in the text itſelf, it is evident that reference is made to this verſion. But whether the editor of the Philoxenian verſion intended at the ſame time to ſignify that the ſame reading, namely μονογενὴς θεὸς, was alſo in his Greek manuſcripts, is at preſent difficult to determine: it is however highly probable, ſince μονογενὴς θεὸς is the reading of the Alexandrine edition, as appears from the quotations of Clement, Origen, Cyril, and Athanaſius, and from the Coptic and Ethiopic verſions. But of the manuſcripts which have been collated in modern times, the Codex Stephani η, and Colbertinus 2844. alone have this reading.

299. This

299. This addition might likewiſe have been found in the Alexandrine manuſcripts, collated by Thomas, as well as in the old Syriac, for it is both in the Coptic and Ethiopic. The only manuſcripts, in which modern critics have diſcovered it, are the Cyprius, Colb. 6043. Medicæus, and the Codices Regii 50. and 64. as marked at preſent.

300. This is a miſtake, for Thomas, the editor of the Philoxenian verſion, lived in the ſeventh century, as appears from the Notes 18—22. to chap. vii. ſect. 11.

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301. The charge, though not probable, is not wholly incredible, as appears from Note 27. to this ſection. Nor was the influence of the church of Rome inconſiderable even in Alexandria, eſpecially in the fourth and fifth centuries, in which period the MSS. collated by Thomas were probably written. Vid. Semleri Commentarii hiſtorici de antiquo Chriſtianorum ſtatu, Tom. I. § 82.

302. Read ſeventh century.

303. On this ſubject the learned and ſagacious Wetſtein has been very unjuſtly expoſed to ridicule, to which Dr. Ridley's eloquence, in the fifteenth ſection of his Diſſertation de verſionibus Syriacis, has not a little contributed. It has been aſſerted, that Wetſtein's conjecture, that theſe four manuſcripts were uſed by Thomas, muſt be without foundation, becauſe it appears from the ſubſcription to the Philoxenian verſion, that three at the utmoſt were collated for the Goſpels. But it has been totally forgotten, that Thomas collated alſo one manuſcript for the Acts of the Apoſtles, a book which is not contained in the Codex Stephani *n*, and at leaſt two for the epiſtles, which are neither in the Cod. Stephani *n*, nor in the Cantabrigienſis. This circumſtance alone therefore decides nothing, ſince of theſe four manuſcripts he might have uſed three for the Goſpels, one for the Acts, and two for the Epiſtles, viz. the Alexandrinus and Ephrem, in which alone, of theſe four, the epiſtles are contained. This remark is made, not with a view of defending the opinion of Wetſtein, which may be

be confuted on other grounds, as appears from the Notes to theſe four manuſcripts, but merely to reſcue a character, to which ſacred criticiſm is under the higheſt obligations, from the charge of an abſurdity.

304. To each of the following Syriac quotations our author has ſubjoined a German tranſlation, for which, inſtead of tranſlating it into Engliſh, I have ſubſtituted White's Latin tranſlation, which correſponds to the Syriac as accurately as poſſible. I have likewiſe corrected from White's text ſome inaccuracies in our author, and have made ſome trifling alterations in the ſtatement of thoſe examples, which in the original ſeemed obſcure.

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305. If I underſtand our author rightly, he means that ܚܨܐ ſhould be written ܚܨܝ, and ܒܝܬ written ܒܝܬܐ. With reſpect to the latter, the very ſame orthography which is found in Ridley's MS. or in the Oxford edition, is obſerved likewiſe in the Cod. Aſſemanianus 2: the moſt correct manuſcript of the Philoxenian verſion hitherto diſcovered. See Adler's Verſ. Syr. p. 123. In regard to the former, it is more probable that Thomas actually wrote ܚܨܝ, as found in Ridley's MS., than ܚܨܐ, as our author conjectures, becauſe there is added in Greek, Βηαραβα (Βηθαραβα), which correſponds to the Syriac as written in the manuſcript, but not to our author's alteration: and it neceſſarily follows, that if Thomas wrote in Syriac ܚܨܐ, he wrote in Greek Βηθαβαρα, but the Greek is not written in this manner in the Philoxenian verſion. The following is perhaps the true ſtatement of this example. In the text of the Philoxenian, as well as the old Syriac verſion, John i. 28. we find ܒܝܬ ܥܒܪܐ, which correſponds to Βηθανια: but Thomas, on collating his Alexandrinne MSS. found here a different reading, which is uſually written Βηθαβαρα, but was either written Βηθαραβα, in the manuſcript uſed by Thomas, or he took it for ſuch: he wrote therefore in the margin of his new edition Βηθαραβα, (for the omiſſion of θ is the erratum of a copyiſt, as will appear from the

the following note) and expreſſed this reading in Syriac by a twofold orthography, ܒܝܬ̈ and ܒ̈ܝܬ, both of which denote αραβα, thereby intending to ſignify, that as Βηθανια in the Greek had a various reading Βηθαραβα, ſo the Syriac ܒܝܬ ܥܢܝܐ ſhould have likewiſe a various reading, which might be expreſſed either ܒܝܬ ܥܢܝܐ or ܒ̈ܝܬ ܥܢܝܐ. The coincidence of the Greek reading, as written in the margin of the Philoxenian verſion, with the two modes of expreſſing the ſame in Syriac, clearly ſhew that no inverſion has taken place in the Syriac through the negligence of a copyiſt, unleſs we ſuppoſe that mere accident has produced the ſame inverſion in all three words, which is wholly incredible.

306. Admitting that the ancient Syrians pronounced ܥܢܝܐ as if it were written ܥܣ, which no one however can poſitively affirm, it is no neceſſary conſequence that, becauſe they dropped the Tau in ſpeaking Syriac, they therefore left out Theta in writing Greek, eſpecially as ܥܢܝܐ itſelf, even if pronounced in that manner, was not written without the Tau. In fact Βηαραβα, in Ridley's copy, is a mere erratum for Βηθαραβα, as appears from the more correct manuſcript the Codex Aſſemanianus 2. in which Theta is very diſtinctly expreſſed. See Adler's Verſ. Syr. p. 123.

307. This note therefore proceeded not from Thomas, the editor of the Philoxenian verſion, but from a former Syrian proprietor of Ridley's manuſcript, who had examined different copies of it. White alſo expreſsly relates, that it was written a recentiori manu. See his note to this paſſage, p. 623.

308. In the Vercellenſis, Veronenſis, and Corbeienſis, but in a different poſition. See Blanchini Evangeliarium Quadruplex, P. I. p. 276, 277.

309. The Ethiopic verſion expreſſes 'vinum non habebant, quia defecit vinum eorum:' but this clauſe is found, not in the firſt verſe, to which the marginal reading of the Philoxenian verſion refers, but in the third verſe, where υστερησαντος οινου is uſed in the Greek. From this,

this, and the preceding note, it is reaſonable to ſuppoſe that the reference of the Philoxenian verſion is originally a miſtake, and that it properly belongs to the third verſe, where it is poſſible that Thomas found in Greek MSS. the reading in queſtion, but certainly not in the firſt.

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310. Alſo in the Ethiopic, and Armenian, and in one inſtance in Origen. See Grieſbach in loco.

311. Rather και απηλθεν.

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312. In the Coptic this reading is wholly omitted. See Wetſtein and Grieſbach in loco.

313. That no ſingle manuſcript, among the four which Wetſtein believed to have been collated at Alexandria, has all the variations which are noted in the four firſt chapters of St. John, in the margin of the Philoxenian verſion, is no argument againſt Wetſtein's opinion; for, as Thomas ſelected readings from more than one MS. we cannot expect to find them all in one alone. Wetſtein's adverſaries therefore have no reaſon to triumph, ſince this argument, by which they endeavour to confute his opinion, is not more ſolid than thoſe, by which he endeavoured to eſtabliſh it. Profeſſor Adler, in his Verſ. Syr. p. 132. makes the following very juſt obſervation, particularly in reference to the Codex Cantabrigienſis, Quæ quidem ſententia, me judice, eo probari non poteſt, quod lectiones hujus codicis ſingulares in ſuis quoque exemplis invenerit, neque eo refelli, quod vel alias varietates obſervaverit criticus, quæ in Cantabrigienſi deſint, plures enim codices eum conſuluiſſe ſcimus, vel multas omiſerit quæ in Cantabrigienſi ſerventur, non enim omnes codicum ſuorum lectiones, ſed eas tantum attuliſſe videtur, quæ ipſi probabiliores haberentur.

This learned writer has, in the above-mentioned work, p. 79—132. given a very complete and accurate collation of the marginal readings of the Philoxenian verſion of

of the four Goſpels, with ſome of the beſt Greek MSS. now extant, of which collation the following is the reſult. Itaque inter CLXXX circiter varietates centies tricies fere conſentiunt codices Vaticanus, Ephrem, Cantabrigienſis, Stephani π, Reuchlini, Colb. 2844. Leiceſtrenſis, Urb. 2. Vindob. 31. et undevigeſies ſolus Cantabrigienſis. E quo manifeſte patet codices Thomæ e recenſione Conſtantinopolitana, quam exhibent plurimi codices Moſquenſes, longiſſime abeſſe, et vel mixtum ex Alexandrina et Occidentali contextum exhibuiſſe, vel alios ad illam, alios ad hanc recenſionem pertinuiſſe. P. 133. after having examined the queſtion, whether the Cod. Cant. was in the number of the manuſcripts collated by Thomas, and anſwered it in the negative, he adds, Quicquid ſit, illud tamen extra omnem dubitationem ponitur codices Thomæ ſimillimos fuiſſe Cantabrigienſi, e quo non tantum huic codici, ſed etiam recenſioni novum pretium accedit. Imo codices Thomæ meliores, me judice, habendæ ſunt, illis quibus in edenda verſione uſus fuerat Philoxenus vel Polycarpus, quæ licet vulgo eandem recenſionem ſequatur, multas recepit lectiones, quæ in probatis exemplis vix reperiantur.

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314. In no critical edition of the Greek Teſtament, becauſe Griesbach's, which is the laſt that contains extracts from all the known manuſcripts and verſions, was publiſhed before White's edition. The learned editor therefore could draw from no other ſource, than the extracts of Wetſtein. But a very complete collation of the text of the Philoxenian verſion is given by Storr, in the ſeventh volume of the Repertorium; and of the marginal readings, to which the preſent inquiry is properly confined, in the above-quoted work of Profeſſor Adler.

315. Namely in the Codex Aſſemanianus 1. See Adler's Verſ. Syr. p. 90, 91. N.B It muſt not be ſuppoſed that the expreſſion 'fifty-third chapter of St. Luke,' in the ſentence following that to which this note refers,

is

is an erratum; for the ancient κεφαλαια were more numerous, than our modern chapters.

316. Our author has here printed a letter from Adler, relative to the Philoxenian verſion, but an extract is here unneceſſary, becauſe at preſent the moſt complete information may be had in Adler's own publication, Verſ. Syr. p. 79—132. where thoſe marginal readings, which are not found in Ridley's manuſcript, are carefully diſtinguiſhed from thoſe, which it has either in common with other manuſcripts of this verſion, or peculiar to itſelf.

317. Storr and Adler have brought us at leaſt to an intermediate ſtate, between infancy and manhood.

CODEX TIGURINUS.

318. Wetſtein ſays, Deprehendi autem certis indiciis hunc codicem eſſe απογραφον editionis Eraſmi primæ. This manuſcript is preſerved in the library belonging to the town of Zürich in Switzerland. See Wetſtein, Vol. II. p. 15.

CODEX AULÆ TRINITATIS.

319. This manuſcript is at preſent not to be found in the library of Trinity Hall: nor does James mention it in his Catalogue, publiſhed in 1600. Mill himſelf does not ſay that he ever ſaw it there, but relates only (Prol. 1470.) that he had received ſome extracts of the firſt epiſtle of St. Peter, and the firſt of St. John, from Dr. Batteley, who told him they were taken ſome years before from an ancient Lectionarium belonging to Trinity Hall.

CODEX TRITHEMII.

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320. Trithemius, or according to his German name, Tritenheim, was a Benedictine Abbot, firſt in the monaſtery of Spanheim in the Electorate of Mayntz, and afterwards

afterwards in that of St. James in Würzburg. He died in 1516.

321. The German title is, Reuſs Beſchreibung einiger Handſchriften der Univerſitäts-Bibliothek zu Tübingen.

CODICES UFFENBACHIANI.

322. The Codices Uffenbachiani are deſcribed in the Bibliotheca Uffenbachiana MSta, ſeu Catalogus et recenſio MStorum codicum qui in bibliotheca Zach. Conr. ab Uffenbach Trajecti ad Mœnum adſervantur, et in varias claſſes diſtinguuntur, quorum priores J. H. Maius Prof. Ord. Gieſſenſis recenſuit, reliquas poſſeſſor ipſe digeſſit. Halæ Herm. 1720, fol.

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323. The common reading Epheſ. vi. 22. is ινα γνωτε τα περι ημων, which gives a perfectly good ſenſe, and is well adapted to the context. The manuſcript in queſtion has here ινα γνωτε τα περι υμων, which is not good ſenſe, and υμων is evidently an erratum of a copyiſt for ημων, for which reaſon Grieſbach has not noted it. But our author, in order to procure it a ſenſe, divides γνωτε into two words, and omits the τα, whether by accident or deſign I know not. But it is probable that here is a typographical error, and that he meant ινα γνῳ τε τα περι υμων.

324. Our author conſiders therefore the Codex Uffenbachianus 3. of which Bengel has given a few extracts, as the ſame with that which Profeſſor Schulz diſcovered in the Univerſity Library of Gieſſen: Grieſbach on the contrary conſiders them as two diſtinct manuſcripts, denoting the one Codex 101. or Uffenbachianus 3. the other Codex 122. or Codex Gieſſenſis. It is neceſſary therefore to examine which of theſe two eminent critics is miſtaken. Now there is a paſſage in Bengel's Introductio in Criſin Nov. Teſt. § 7. which ſeems to put the matter out of doubt. Addi poterat Uff. 3. qui habet Ev. Johannis, et συχνης quidem eſt, ſed plane recens,

cens, et cum edd. priſcis Baſileenſibus ita congruit, ut ex earum aliqua deſcriptus exiſtimari debeat. Tres hoſce, et Hirſaugienſem illum, et alia complura, impertiit nobis Z. C. ab Uffenbach. Here the Codex Hirſaugienſis is manifeſtly diſtinguiſhed from the three Codices Uffenbachiani denoted 1, 2, 3. and this very Codex Hirſaugienſis is that which is now at Gieſſen, being written by Nicolaus monachus Hirſaugienſis, as appears from the ſubſcription. Beſides, the Uffenbachianus 3. is, according to Bengel, a copy of the Baſel edition; the Cod. Hirſaugienſis, preſerved at Gieſſen, according to Maius, who collated it, and whoſe extracts Schulz communicated to our author, is a copy of the Codex Trithemii, preſerved in the Bodleian. Grieſbach therefore has very properly diſtinguiſhed them. But whether this eminent critic has not made another miſtake, in reckoning as two different manuſcripts his Codex 97. and Codex 122. the former of which he terms Hirſaugienſis, the latter Gieſſenſis, which appear to be one and the ſame manuſcript, I leave to his own deciſion. See Note 195.

CODEX BIB. S. VICTORIS.

325. Our author therefore has counted the ſame manuſcript twice.

CODEX UPSALENSIS.

A manuſcript of the Acts, the Epiſtles of St. Paul, and the catholic epiſtles, has been collated, and deſcribed by Profeſſor Aurivillius, in the following work, Codex manuſcriptus Græcus Novi Fœderis, e bibliotheca Academica Upſalienſi deſcriptus, et collatus a P. F. Aurivillio, Upſaliæ 1786, 4to.

CODICES USSERII.

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326. Theſe two manuſcripts of Uſher have been the ſubject of many conjectures, among the critics of the New Teſtament. Where Uſher procured them is un-

known, but it is certain, that after his death, which happened March 20th, 1656, they were purchaſed, with his other manuſcripts and printed books, which amounted together to ten thouſand, by the officers and ſoldiers of Cromwell's army, who ſent them over to Ireland, where they were depoſited in Dublin Caſtle. There they remained till the Reſtoration, when they were tranſferred to the library of Trinity College in Dublin, where the two manuſcripts in queſtion, the Codex Uſſer. 1. et 2. were collated by Dodwell for Fell's edition, and by Bulkeley for that of Mill. See Parr's Life of Uſher, p. 80—102. Fell's preface to his edition of the Greek Teſtament, and Mill's Prol. § 1459. Wetſtein's conjecture therefore, (Prol. p. 52.) that the Cod. Uſſer. 1. (now marked D. 20. in the library of Trinity College, Dublin, ſee the Cat. MSS. Angl. et Hib. T. II. P. II. p. 28. N°. 414.) is the ſame as the Cod. Henrici Googe, ſeems improbable, becauſe Walton, in the Catalogue of MSS. prefixed to the Variantes Lectiones Novi Teſtamenti in the laſt volume of the London Polyglot, which was publiſhed in 1657, a year after Uſher's death, deſcribes the Codex Henrici Googe, as being at that time the property of Dr. Henry Googe, who had lately been Fellow of Trinity College in Cambridge. It is however poſſible, that the collation of the Codex Googii had been made many years before the publication of the Polyglot, that Uſher bought the manuſcript ſhortly before his death, and that Walton, ignorant of this circumſtance, deſcribed it as being the property of the ſame perſon, as it was, when the collation was made.

The Codex Uſſerii 2. is noted F. 1. See N°. 416. in the page of the above-quoted Catalogue. Before this manuſcript came into the hands of Archbiſhop Uſher, it had belonged, according to Mill, Prol. § 1460. to a Dr. Goad, (which Wetſtein, Prol. p. 52. has converted into Dr. Good) for which Mill quotes the authority of Uſher, 'uti notavit Uſſerius.' Uſher therefore muſt have made a memorandum to this purport, in the beginning

ginning of the book, which was obſerved by Dr. Bulkeley, who communicated the account to Mill: ſince it does not appear that Uſher has given any account of it in print. But there is another part of the hiſtory of this manuſcript, which is not perfectly clear. Mill is of opinion, (Prol. 1460.) that the manuſcript in queſtion came from the hands of this Dr. Goad into the library of Emmanuel College in Cambridge, and that it is the very ſame as that, which Walton quotes in the ſixth volume of the London Polyglot by the abbreviation Em. In this opinion he is followed both by Wetſtein, and our author. Now, to prevent miſtakes, it is neceſſary to obſerve, that the abbreviation Em. in the Variantes Lectiones Novi Teſtamenti in the London Polyglot, does not denote the ſame thing in the Goſpels as in the Epiſtles. Walton, in his Catalogue of manuſcripts prefixed to the Variantes Lectiones, mentions a manuſcript of the Epiſtles belonging to Emmanuel Library, which is ſtill preſerved there, and has been deſcribed above by our author under the title Cant. 3. But Walton very frequently quotes readings from a MS. Em. in the Goſpels, and yet takes no notice in his Catalogue of any other than that of the Epiſtles. Mill, (Prol. § 1460.) on comparing Walton's extracts from the MS. Em. with thoſe which he had received from the Uſſer. 2. found that they frequently agreed. He conjectured therefore that they were one and the ſame manuſcript, and that the Uſſer. 2. which was in his time, and is ſtill preſerved in Trinity College in Dublin, had formerly belonged to Emmanuel College in Cambridge, and was the firſt part of a manuſcript of the Greek Teſtament, that of the Epiſtles, which remains there at preſent, being the ſecond. This, which Mill gives as mere conjecture, has been converted by Pfaff into matter of fact. In eodem Collegio (ſc. Emmanuelis) extant etiam quatuor evangelia nitidiſſimo charactere deſcripta, ſed haud accurate. Pfaff de var. Nov. Teſt. lectionibus, cap. v. ſect. 4. But, as Pfaff neither had nor could have ſeen this manuſcript, and has evidently copied from Mill, as

appears from his uſing the ſame words, it is clear that he has ſtrengthened Mill's expreſſions, ſo as to exceed the bounds of truth. It is certain, as I have found on examination, not only that no Greek manuſcript of the Goſpels is at preſent in Emmanuel Library, but that no ſuch manuſcript ever was there. No article of the kind is to be found in any catalogue belonging to that library, not even in that made in the middle of the laſt century by the celebrated Barnes, who was many years Fellow of that College: which Catalogue is printed in the Catalogi librorum manuſcriptorum Angliæ et Hiberniæ in unum collecti. Oxoniæ 1697, folio. Nor does James, in his Ecloga Oxonio-Cantabrigienſis, Londini 1600, 4to. mention, in his Catalogue of manuſcripts belonging to Emmanuel College, any one that contains the Goſpels. Pfaff's aſſertion therefore, and Mill's conjecture, are wholly ungrounded. Still further, the premiſes, on which Mill founded his concluſion, are themſelves precarious. For on comparing Walton's extracts from the MS. Em. with thoſe of Mill from the Uſſer. 2. in the firſt chapter of St. Matthew alone, I found not only that Walton frequently quotes remarkable readings from the MS. Em. where Mill has none from the Uſſer. 2. and vice verſa, but that Mill quotes Βιωδ as a various reading to Αβιωδ from the Uſſer. 2. where Walton ſays that it is totally wanting in the MS. Em. It is probable therefore that the MS. Em. and the Uſſer. 2. denote two diſtinct manuſcripts. Beſides, it is wholly inconceivable that a Greek manuſcript of the Goſpels, if it once belonged to Emmanuel College, ſhould ever become the property of Uſher; for it is not in the power of any learned ſociety to part with treaſures of that nature, and a literary theft would have been inconſiſtent with the character of Uſher. Since this note was written, I have met with a book called the "Conſiderator conſidered," by Br. Walton, D. D. Lond. 1659, 8vo. In this book, p. 143. Walton ſays, "As for that MS. of St. Paul's Epiſtles in Emanuel Colledge, though there was another MS. in the ſame Colledge, of the Goſpels, and Acts, whoſe name

name was caſually omitted in the Catalogue," &c. and a few lines further, " Thoſe readings of that MS. came to hand after the reſt were finiſhed, and after the Catalogue of the MSS. was drawn up ready for the Preſſe, whereby the name of this MS. was forgotten to be inſerted in the Catalogue." It appears then that in Walton's time there actually was a MS. of the Goſpels and Acts in Emmanuel College, (perhaps the property of one of the Fellows, as no mention is made of it in any catalogue of MSS. in the College library); but as Walton ſays that the collation was not ſent to him till after the Catalogue of the MSS. (which is prefixed to the Var. Lect. in the laſt volume of the London Polyglot) was ready for the preſs, the MS. was probably in Em. College after the death of Uſher, and therefore not the ſame as the Codex Uſſerii 2.'

CODICES LAURENTII VALLÆ.

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327. Laurentius Valla, one of the moſt learned men of the fifteenth century, was born at Placentia in 1407, and died at Rome in 1458. As he has given no deſcription of the manuſcripts which he collated, nor diſtinguiſhed the readings of one manuſcript from thoſe of another, it is impoſſible at preſent to aſcertain them, though they are probably ſtill preſerved in ſome of the libraries of Italy. But whether we diſcover them or not is of little importance, as the readings which he extracted, which Eraſmus publiſhed, and which have been inſerted in the critical editions of the Greek Teſtament, are generally ſuch as are found in manuſcripts of the leaſt antiquity, and the leaſt value. See Semler's Note 89. to Wetſtein's Prolegomena.

328. Laurentinus Valla has quoted no manuſcript Matth. v. 22. either for or againſt the omiſſion of ωκη. At leaſt Wetſtein has quoted none from Valla's collection of various readings.

CODEX VATICANUS.

The moſt complete catalogue of the Vatican manuſcripts is that, which was publiſhed by the two Aſſemani in 1756, in 3 vols. fol. But this work is not to be procured, as almoſt all the copies were burnt. ſoon after they were printed, in the fire which conſumed a wing of the Vatican. Another, though a much leſs perfect catalogue, is given in Montfaucon Bibliotheca bibliothecarum, Tom. I. p. 1—155. The moſt complete deſcription of the celebrated Codex Vaticanus, marked 1209. is given in Birch's Prolegomena, p. 13—24.

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329. When our author wrote this ſentence, he had not ſufficient data to form a compariſon between the readings of the Vaticanus and the Alexandrinus in the New Teſtament; but ſince the publication of Profeſſor Birch's Greek Teſtament, the compariſon has been made, and the two manuſcripts found to be as different in the New Teſtament as in the Old. See Note 339.

330. This arrangement is confirmed alſo by the teſtimony of Profeſſor Birch, (Prolegomena, p. 18, 19.) who thence deduces a concluſion ſimilar to that of our author: Ex qua numerorum tranſpoſitione recte, ut opinor, conjici poterit epiſtolam ad Hebræos primitus locum obtinuiſſe inter epiſtolam ad Galatas, et eam quæ ad Epheſios inſcribitur. It may be alſo obſerved, that the ſubſcriptions at the end of St. Paul's epiſtles differ from thoſe which are found in moſt other Greek MSS. and which are aſcribed to Euthalius. In Birch's Prol. p. 17. they are printed in parallel columns, whence it appears that the ſubſcription to the firſt epiſtle to the Corinthians, in the Cod. Vat. differs from that of the other Greek manuſcripts, even in regard to the place where the Apoſtle is ſuppoſed to have written the epiſtle, the former having προς κορινθιους α εγραφη απο εφεσου, the latter προς κορινθιους α εγραφη απο φιλιππων.

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331. Reliqua hujus epiſtolæ (ſcil. ad Hebræos, a cap. ix. 14.) pars, una cum Johannis Apocalypſi, a manu recenti ex codice Beſſarionis aliquo, ut tradunt, ſupplentur. Birch Prol. p. 16.

332. Literæ, non accentus et ſpiritus atramento interdum obductæ ſunt cum antiquior ſcriptura ætate flaveſcere incepiſſet. Quod quo tempore ſit factum non conſtat, ſummam tamen diligentiam et curam a librario adhibitam fuiſſe, plura ſunt quæ demonſtrant. Birch Prol. p. 15. He then gives examples, in which the corrector has introduced readings from other manuſcripts, but has ſtill preſerved the original text. For inſtance, the original reading Matth. vii. 14. was οτι στενη, but the corrector preferring the reading τι στενη, has not retouched the ο with freſh ink, like the other letters, and has drawn acroſs it a fine ſtroke, which leaves the ο ſtill viſible. He adds however, p. 16. Pauca obſervavi loca in quibus emendator ſcalpillo uſus eſt, quo facilius hoc modo codicis lectionem ad ſuum exemplar conformaret, ut Matth. xiv. 18. ubi a prima manu fuerat ΚΕΛΕΥCΑΤΕ, litera Τ linea transfigitur, atque ex ultima Ε lineola media eraditur, qua correctione effecit ΚΕΛΕΥCΑC. Our author therefore is not accurate, in deſcribing the later readings, which have been introduced into this manuſcript, as if they were noted only in the margin.

333. The Daniſh title of this publication is Beſkriwelſe over Graeſke Handſkripter of det Nye Teſtament.

334. This he has performed in his Prolegomena, p. 13—24.

335. In the fac ſimile publiſhed by Blanchini, are neither accents nor marks of aſpiration, and Montfaucon, in his Bibliotheca bibliothecarum, Tom. I. p. 3. deſcribes it Codex Bibliorum Græce, charactere unciali et rotundo, *ſine accentibus*, quinti, ſextive ſæculi. But Birch, who has very carefully examined this manuſcript, expreſsly declares that it has both. Accentus et ſpiri-

tus, quorum ultimi antiquam ſervant figuram ſ, ab ipſa prima manu literis ſunt impoſiti, quod Blanchinus adnotare neglexit. This indeed is no abſolute proof againſt its antiquity, for on a wall in the ruins of Herculaneum was found a verſe of Euripides, written with accents. See Le pitture antiche d'Ercolano, Tom. II. p. 34. But, though accents were uſed by grammarians in the firſt century, and indeed ſome time before the Birth of Chriſt, yet they do not appear to have been introduced into manuſcripts of the Greek Teſtament in general before the ſeventh century. The moſt ancient manuſcripts of the Greek Teſtament in uncial letters, and with accents, which Montfaucon has deſcribed in his Palæographia, are the Claromontanus, and Sangermanenſis; in which accents and ſpirits are written preciſely of the ſame form, as thoſe which, according to Birch, are in the Vaticanus. See the Palæogr. p. 216, 219. Moreover, they are only a ſecunda manu in the Claromontanus, though a prima manu in the Sangermanenſis. Now as Birch expreſsly declares that theſe marks are a prima manu in the Vaticanus, we might conclude, if we had no other data, that it was not written before the ſeventh century. On the other hand, though they were not in common uſe before the ſeventh century, they were ſometimes uſed in manuſcripts of the Greek Teſtament, even in the fifth century: for Euthalius, who lived in the fifth century, publiſhed an edition of St. Paul's epiſtles, with accents. See Wetſtein's Prolegomena, p. 73.

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336. In the Cod. Alex. they are alſo larger, if Blanchini has obſerved a due proportion in his fac ſimile of theſe two manuſcripts, in the plates annexed to P. I. p. 492. There is likewiſe ſome difference in the formation of the letters, though the difference is not material. The abbreviations in the Cod. Vat. are very few, being confined to thoſe words which are in general abbreviated,

ated, ſuch as θεος, κυριος, ιησους, χριστος, which are written ΘC. KC. IC. XC. Nor is any difference obſerved in the ſize of the letters, which in other manuſcripts are generally larger at the beginning of a ſection: but in the Cod. Vat. they are all of the ſame ſize, except at the beginning of a book. See Birch's Prol. p. 14. This is a proof of very great antiquity.

337. As it appears from a compariſon of different Greek inſcriptions, that the Greek characters during the ſix firſt centuries underwent little alteration, the reſemblance between the letters of the Cod. Vat. and thoſe of the pillar of Hippolytus afford no proof, that the manuſcript was written in the ſame century as the inſcription, as our author juſtly obſerves. For by a ſimilar argument it might be ſhewn, that the Cod. Vat. was written in the firſt century, ſince Birch relates, in his Prol p. 14. that its characters reſemble thoſe of the Greek manuſcripts, which have been diſcovered in the ruins of Herculaneum. On the other hand, theſe circumſtances united afford a very ſtrong preſumption, that it was not written later than the ſixth century.

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338. As a diviſion of the Greek Teſtament into ſections is attended with great convenience, and the ancient tranſcribers in general adopted for that purpoſe the κεφαλαια and τιτλοι of Euſebius, it is probable that the writer of the Codex Vaticanus would not have been ſingular in this reſpect, and that he would have adopted them likewiſe, if they had been known to him. The omiſſion of them therefore in the Codex Vaticanus, though no proof that it was written before the time of Euſebius, is at leaſt a preſumptive argument that it was written before the canons of Euſebius were in general uſe in the country where the tranſcriber lived. And by the ſame mode of reaſoning, as was uſed at the end of Note 122. with reſpect to the Codex bezæ, we may conclude that the Codex Vaticanus was certainly written before the cloſe of the fifth century.

339.

339. Affirmare non dubito, inter omnes qui hodie extant manuſcriptos N. T. codices, vix ullum reperiri, cui eadem tribuenda ſit dignitas atque auctoritas, ſive codices antiquitatem, ſive ipſam textus indolem ſpectes. Nullus Origeniano textui propius accedit, et tam multas exhibet lectiones in quibus cum Origene ſolus convenit. Mira in lectionibus quoque ſingularibus cernitur convenientia cum Codd. Pariſ. 9. 62. Cantabrigienſi et illa antiqua Verſione Syra, quæ ſæculo poſt C. N. ſexto ſub auſpiciis Philoxeni facta, inſequenti ſæculo cura ac ſtudio Thomæ Harclenſis ad græcos codices correcta et perfecta fuit.

Birch Prolegomena, p. 19.

As the ſubject here relates to the internal excellence of the Cod. Vat. and the value of its readings, it may not be improper to ſubjoin a tranſlation of the beſt critical deſcription which has been hitherto given of this manuſcript: for Dr. Semler, in the work which has been frequently quoted, has judiciouſly avoided an inquiry, for which ſufficient materials had not at that time been collected; and our author himſelf acknowledges that, if he had publiſhed his Introduction two years later, he could have communicated more information. This will be amply ſupplied by the following account, which is taken from a German periodical publication, the Allgemeine Literatur Zeitung for 1789, Vol. I. p. 237. It is the reſult of a very accurate compariſon of the readings produced by Birch from the Codex Vaticanus, with thoſe of ſome of the beſt Greek manuſcripts collated by Wetſtein, and others. It diſcovers the hand of a maſter in the art of criticiſm, and though the author is not known to the public, it is not unworthy of the pen of Grieſbach.

'The Codex Vaticanus has a great reſemblance to the manuſcripts noted by Wetſtein C. D. L. 1. 13. 33. 69. 102. and to the Latin, Coptic, and Ethiopic verſions; but it is preferable to moſt of them, in being almoſt entirely free from thoſe undeniable interpolations, and arbitrary corrections, which are very frequently found in the above-

above-mentioned manuſcripts, eſpecially in D. 1. and 69. It may be applied therefore as a mean not only of confirming their genuine readings, but of detecting and correcting thoſe that are ſpurious. It is written with great accuracy, and is evidently a faithful copy of the more ancient manuſcript, from which it was tranſcribed. Peculiar readings, or ſuch as are found neither in other manuſcripts nor ancient verſions, are ſeldom diſcovered in the Codex Vaticanus; and of the few which have been actually found, the greateſt part are of little importance. But in proportion as the number of ſuch readings is ſmall, the number of thoſe is great, in ſupport of which few only, though ancient authorities, have been hitherto produced. But this manuſcript has not throughout the whole N. T. the ſame uniform text. In the firſt and greateſt part of St. Matthew's Goſpel it follows a recenſion, which is different from that obſerved in the other Goſpels: for in that of St. Matthew, if we except the few laſt chapters, it approaches nearer to the Cod. D. than to the Codices C. and L. Here it ſeldom coincides with the two laſt, where they differ from the firſt, if we except thoſe particular caſes where the Codd. 1. 33. have alſo the ſame reading, for then the Cod. Vaticanus accedes in general to theſe three or four manuſcripts. On the other hand, it has in this part of St. Matthew's Goſpel a great number of readings which have been hitherto diſcovered in the Cod. D. alone. It is alſo very nearly allied to the Cod. 1. and in many paragraphs the alliance is ſomewhat greater than to the Cod. D. ſo that a conſiderable number of the lectiones ſingulares of the Cod. 1. are obſerved in the Cod. Vaticanus. Next to theſe manuſcripts, it reſembles none in a greater degree than the Cod. 33. But in the latter part of St. Matthew it deviates from theſe, and accedes very ſenſibly to the Codd. L. and 102. and this is continued as far as the middle of St. Mark's Goſpel. During this portion it departs widely from the Cod. D. and coincides in a very remarkable manner either with one or with both of the Codd. L. and 102. in lectiones ſingulares, and even in their

their very minutiæ. But to determine the degree of affinity between the Cod. Vat. and the Cod. L. it is neceſſary to compare the readings of the former, not only with thoſe which Wetſtein has given of the latter, but with the more copious extracts in Grieſbach's Symbolæ Criticæ. From the middle of St. Mark's Goſpel the Cod. 102. is defective; but the agreement between the Codd. Vat. and L. is ſtill continued, and that in ſo great a degree, that, though the affinity of the Cod. L. to the Cod. C. is very great, its affinity to the Vaticanus is ſtill greater. The ſame analogy is continued through the Goſpel of St. Luke, where the Cod. Vat. and L. almoſt univerſally coincide. And as the Codd. D. and 1. agree with the Cod. L. more frequently in this Goſpel than in that of St. Mark, their deviation from the Vaticanus is of courſe leſs ſenſible in the former, than in the latter. But even there the characteriſtic readings of the Cod. D. occur ſeldom in the Vatican manuſcript. Since therefore, as appears from the preceding compariſon, the Codd. Vat. and L. were evidently derived from the ſame ſource, they may be reciprocally applied in order to correct their miſtakes, and to ſeparate the droſs from the genuine gold.

'With the Cod. A. the Vatican manuſcript ſeldom agrees, and in characteriſtic readings hardly in any inſtance, if we except the omiſſion of Luke xxii. 43, 44. where the Vatican deviates from its uſual track, and forms an unnatural coalition with the Alexandrine manuſcript; but this very circumſtance weakens the authority, to which it would be otherwiſe entitled in regard to this paſſage.

'Laſtly, in St. John's Goſpel the Vatican text is on the whole ſimilar to that which is found in St. Luke, and its agreement with that of the Cod. L. ſtill great, even in lectiones ſingulares, though not wholly ſo exact as in this Goſpel, and in that of St. Mark. For inſtance, John v. 4. which relates to the pool of Bethesda, is found in the Cod. L. but omitted by the Vat. in conjunction with Wetſtein's Cod. C. Birch's Urbino-vaticanus 2. and a Paris

Paris manuſcript. And becauſe the Cod. A. and D. agree with L. more frequently in St. John than in the other Goſpels, their coincidence with the Vat. is more frequent in the former than in the latter. Sometimes it here agrees with the Codex D. alone, at other times with the common reading, and in many caſes it deviates from both.'

N. B. The inquiry has been hitherto confined to the Goſpels, becauſe the extracts from the Vatican manuſcript in the Acts and the Epiſtles are not yet publiſhed.

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340. This is one of the ſentences which our author wrote when he believed that the Codex Alexandrinus, with many other Greek manuſcripts, had been corrupted from the Latin, and which he has neglected to alter ſince the time that he has changed his ſentiments.

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341. It is wholly impoſſible that Eraſmus, who was well acquainted with Greek manuſcripts, could imagine that the Cod. Vat. written in uncial letters, and without intervals, was the produce of the fifteenth century. In a letter to Stunica, in which he quotes it for the omiſſion of 1 John v. 7. he calls it Codex Vetuſtiſſimus. See Wetſtein's Prol. p. 25. That he ſpake of it at other times in leſs favourable and even in dubious terms, is by no means extraordinary, when we recollect the perſecution, which he underwent in conſequence of the omiſſion of that verſe in his two firſt editions of the Greek Teſtament. See Note 3. to ſect. 3. of this chapter, where an attempt is made to reconcile the contradictions, of which our author complains.

342. Theſe extracts were copied by Woide; and his copy is probably at preſent in Oxford, as the Syndics of the Univerſity Preſs purchaſed all Woide's papers. The original of theſe extracts is now in Trinity College Library.

343. That they not only can, but actually do, vary from

from each other in a very great degree, appears from the deſcription given in Note 339.

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344. This repreſentation is not perfectly exact: for Bentley did not abſolutely refuſe to communicate his extracts to Wetſtein, who relates, Prol. p. 24. that the reaſon why he could not procure them, was Bentley's abſence from Cambridge, during the ſhort ſtay that he made at that time in England. It does not appear then that a pique againſt Bentley was the cauſe of Wetſtein's unfavourable opinion of the Codex Vaticanus. The true reaſon was the imperfection and inaccuracy of thoſe extracts, which alone Wetſtein had ſeen, though he concluded too haſtily that a more complete collation would confirm the opinion, which the incomplete extracts perhaps warranted. But this is a ſubject on which the public has been unable to form a judgement before the year 1788, when Birch's edition of the four Goſpels was printed.

345. Tom. I. p. 329. ed. Boerner. Our author means the Paris edition of 1723.

346. But the alterations which have been occaſionally made by a later hand leave the ancient reading diſtinctly viſible. See Birch's Prolegomena, p. 15.

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347. I have collated in ſeveral chapters of St. Matthew all the extracts which Birch has given from this manuſcript alone, with the text of the Complutenſian edition, and have found the difference to be ſuch as to warrant the concluſion, that it was not uſed by the editors of that edition. Not to take up too much room, I will ſubjoin only the collation of the three firſt chapters, in which I omit thoſe various readings, which conſiſt only in a variation of orthography in proper names.

Cod.

Cod. Vaticanus 1209. ſolus.	Editio Complutenſis.
Matth. i. 18. χριστε ιησε -	ιησε χριστε.
— γαρ abeſt -	γαρ adeſt.
19. δειγματισαι -	παραδειγματισαι.
23. θεος - - -	ο θεος.
24. εγερθεις - -	διεγερθεις.
25. εως ετεκεν - -	εως ου ετεκε.
— αυτης τον πρωτοτοκον abeſt	αυτης τον πρωτοτοκον adeſt.
Ch. ii. 8. εξετασατε ακριβως - -	ακριβως εξετασατε.
13. εις την χωραν αυτων adeſt	εις την χωραν αυτων abeſt.
15. υπο κυριε - -	υπο τε κυριε.
21. εισηλθεν - -	ηλθεν.
22. τε πατρος αυτε ηρωδε -	ηρωδε τε πατρος αυτε.
Ch. iii. 2. και abeſt - -	και adeſt.
3. δια - - -	υπο.
4. τροφη ην αυτε -	τροφη αυτε ην.
7. αυτε abeſt -	αυτε adeſt.
10. και prius abeſt	και prius adeſt.
11. υμας βαπτιζω	βαπτιζω υμας.
12. αποθηκην αυτε	αποθηκην.
14. ιωαννης abeſt -	ιωαννης adeſt.
15. ειπεν αυτω - -	ειπε προς αυτον.
16. βαπτισθεις δε -	και βαπτισθεις.
— αυτω abeſt - -	αυτω adeſt.
— πνευμα θεε - -	πνευμα τε θεε.
— και ultimum abeſt - -	και ultimum adeſt.

The preceding compariſon affords an abſolute demonſtration that the Codex Vaticanus 1209. was not once conſulted in this part of the Greek Teſtament by the Complutenſian editors, for I have omitted not a ſingle reading that is peculiar to this manuſcript, yet not one

of

of them is found in the Complutenſian edition. Now as this manuſcript is of the higheſt antiquity, and of the greateſt authority, it is incredible, if the Complutenſian editors had it really in their hands, that they ſhould have totally neglected it in three whole chapters immediately following each other; and we have reaſon to conclude, that if Vatican manuſcripts were ſent to them, this was not in the number. To obviate the objection which might be made on the ſuppoſition that the Codex Vaticanus 1209. might have arrived after a part of the Greek Teſtament was already printed, I have collated the laſt chapter of St. John; but there the difference is ſtill greater than at the beginning, for in that chapter alone Birch has quoted not leſs than twenty-eight readings from this manuſcript, yet not one of them is to be diſcovered in the Complutenſian edition.

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348. Since the publication of this Introduction, Bentley's extracts, as far as relates to the Goſpels of St. Luke and St. John, have been inſerted in Birch's edition of the four Goſpels, Woide having ſent a copy for that purpoſe to Copenhagen. See Birch's Prol. p. 24. See alſo Note 342.

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349. As the firſt volume of this valuable work is now publiſhed, it is neceſſary to ſupply what our author was unable to communicate, and to give at leaſt a catalogue of thoſe Vatican manuſcripts, which Profeſſor Birch has collated, and deſcribed in his Prolegomena to Vol. I. p. 3—33. For more ample information recourſe muſt be had to the work itſelf; for a tranſcript of the whole would not only be too voluminous, but unneceſſary, as the original is acceſſible to every reader. But as our author gives in this chapter a catalogue of all the manuſcripts which had been at that time collated, it is not improper to enumerate thoſe, which have been made known within the laſt three years, in order that the whole number of collated manuſcripts

manuſcripts may be exactly aſcertained. For the above-mentioned reaſon I have not diſtinguiſhed thoſe, which Profeſſor Birch has completely collated, from thoſe which he has curſorily inſpected, or only examined for particular paſſages: this information can intereſt thoſe only who examine the readings which he quotes, and this implies the poſſeſſion of the book itſelf. He divides them into four claſſes. 1. Cod. Vaticani. 2. Palatino-Vaticani. 3. Alexandrino-Vaticani. 4. Urbino-Vaticani. He has arranged them in his Prolegomena, and alſo quoted them among the various readings, according to the numbers which are affixed to them in the Vatican. The cyphers, which are prefixed to them in the following liſt, ſerve only to number them, and have no reference to the work itſelf. The two which our author has deſcribed I have not numbered.

CODICES VATICANI.

1. Codex Vaticanus 349. membranaceus, ſæculi XI. vel XII. continet quatuor Evangelia.

2. Cod. Vaticanus 351. membranaceus ſæculo X. vel XI. charactere unciali exaratus complectitur lectiones Evangeliorum.

3. Cod. Vaticanus 354. membranaceus quatuor continet Evangelia literis uncialibus ſcripta.

4. Cod. Vaticanus 356. membranaceus ſæculo XI. ut conjicio exaratus quatuor complectitur Evangelia.

5. Cod. Vaticanus 358. membranaceus ſæculo, ut conjicio XII. exaratus, continet IV. Evangelia cum ſcholiis variorum in margine.

6. Cod. Vaticanus 359. chartaceus Græco-latinus. quatuor complectitur Evangelia.

7. Cod. Vaticanus 360. membranaceus ſæculi XI. integrum N. T. complectitur præter Apocalypſin.

8. Cod. Vaticanus 361. membranaceus ſæculo, ut videtur, XI. exaratus complectitur quatuor Evangelia.

9. Cod. Vaticanus 363. membranaceus ſæculo, ut

opinor, XI. exaratus, continet quatuor Evangelia, Acta Apoſtolorum, epiſtolas catholicas et Pauli.

10. Cod. Vaticanus 364. ſæculo, ut arbitror, XI. in membranis ſcriptus habet quatuor Evangelia.

11. Cod. Vaticanus 365. membranaceus ſæculi, ut conjicio, XI. continet quatuor Evangelia.

12. Cod. Vaticanus 665. ſæculo XIII. in charta bombycina ſcriptus complectitur Matthæi et Marci Evangelia cum Euthymii commentario.

13. Cod. Vaticanus 756. membranaceus continet IV. Evangelia cum commentariis Patrum in margine. Scriptus videtur ſæculo XI. vel XII.

14. Cod. Vaticanus 757. membranaceus continet quatuor, Evangelia cum commentariis Origenis, Gregorii Thaumaturgi, Apollinarii, Cyrilli, et aliorum.

15. Cod. Vaticanus 758. membranaceus habet Evangelia Lucæ et Johannis, cum Patrum variorum commentariis.

16. Cod. Vaticanus 1067. membranaceus charactere unciali ſæculo, ut opinor XI. exaratus continet lectiones Evangeliorum uſui eccleſiaſtico diſtributorum.

17. Cod. Vaticanus 1158. membranaceus ſæculo, ut conjicio XI. eleganter exaratus, a Cypri regina Innocentio VII. R. P. dono oblatus complectitur quatuor Evangelia.

18. Cod. Vaticanus 1160. in membranis ſæculo, ut arbitror, XI. exaratus, integrum N. T. continet.

Cod. Vaticanus 1209. Veteris Novique Teſtamenti. Vid. ſupra, N°. 253.

19. Cod. Vaticanus 1210. membranaceus ſæculo, ſi recte colligo, XI. ſcriptus integrum N. T. complectitur, excepta Apocalypſi, adjecto Davidis Pſalterio.

20. Cod. Vaticanus 1229. membranaceus ſæculo, ut videtur, XI. exaratus continet quatuor Evangelia, cum Patrum commentariis in margine.

21. Cod. Vaticanus 1254. membranaceus ſæculi XI. complectitur quatuor Evangelia.

22. Cod. Vaticanus 1548. membranaceus continet Evangelia Lucæ et Johannis.

CODICES

CODICES PALATINO-VATICANI.

23. Cod. Palatino-Vaticanus 5. membranaceus ſæculo ut videtur XII. exaratus continet Evangelia Matthæi et Marci, cum Patrum commentariis in margine.

24. Cod. Palatino-Vaticanus 89. membranaceus ſæculo, ut conjicio, XI. exaratus quatuor Evangelia complectitur cum menologio.

25. Cod. Palatino-Vaticanus 136. membranaceus ſæculi XI. vel XII. quatuor continet Evangelia.

Codex Palatino-Vaticanus 171. membranaceus integrum N. T. complectitur. Vid. ſupra, N°. 255.

26. Cod. Palatino-Vaticanus 189. membranaceus ſæculo undecimo exaratus quatuor continet Evangelio.

27. Cod. Palatino-Vaticanus 189 membranaceus ſæculi, ut videtur XI. quatuor continet Evangelia, cum ſcholiis Patrum in margine.

28. Cod. Palatino-Vaticanus 227. membranaceus, et ſæculo, ut videtur XI. exaratus, continet quatuor Evangelia.

29. Cod. Palatino-Vaticanus 229. in charta bombycina ſæculo, ut puto, XII. exaratus, complectitur quatuor Evangelia.

CODICES ALEXANDRINO-VATICANI.

30. Cod. Alexandrino-Vaticanus 28. in charta bombycina ſcriptus non ultra ſæculum XIII. aſſurgere videtur: continet quatuor Evangelia cum commentariis Theophylacti.

31. Cod. Alexandrino-Vaticanus 79. membranaceus ſæculo, ut conjicio, undecimo exaratus complectitur quatuor Evangelia.

32. Codex Alexandrino-Vaticanus 189. membranaceus complectitur quatuor Evangelia.

CODICES URBINO-VATICANI.

33. Codex Urbino-Vaticanus 2. membranaceus quatuor complectitur Evangelia: nitide et eleganter exaratus eſt. Scriptus videtur in uſus Johannis II. Imperatoris Orientis, qui Alexio anno 1118. in imperio ſucceſſit.

34. Codex Urbino-Vaticanus 53. ſcriptus eſt in membranis charactere unciali ſæculi XI. et quatuor Evangelia complectitur.

The deſcription of the manuſcripts, containing the Acts, Epiſtles, and Revelation, is not yet publiſhed.

CODICES VELESIANI.

PAGE 352.

330. We may rather conclude, from the examples produced by our author, that Velez uſed Latin manuſcripts and tranſlated the readings which he quoted from them into Greek.

PAGE 354.

351. Though our author has here endeavoured to confute the opinion of Wetſtein, and to ſhew that the lectiones Veleſianæ are not Greek tranſlations of Latin readings, but that they were actually derived from Grecian ſources, yet whoever impartially weighs what Wetſtein has ſaid on this ſubject in his Prol. p. 59—61. will be more inclined to favour his ſentiments, than thoſe of our author. The few examples, which have been given by the latter to ſhew that the Lectiones Veleſianæ differ ſometimes both from the Vulgate and the Latin manuſcripts publiſhed by Blanchini, are more than counterbalanced by the numerous and undeniable inſtances produced by Wetſtein of tranſlations from the Latin. For the circumſtance, that a few of theſe readings are to be found in no Latin manuſcript hitherto collated, is of little conſequence in deciding the queſtion; ſince the collation has been confined to a very inconſiderable number, and not one has been either publiſhed or examined among thoſe,

thoſe, which are preſerved in the libraries of Spain, where Velez reſided, in which it is not impoſſible that thoſe lectiones Veleſianæ might be diſcovered, which are ſought in vain in the manuſcripts of Sabatier and Blanchini. Beſides, Velez himſelf has no where declared that they were taken from Greek manuſcripts, which is a mere conjecture of Mariana: Velez has obſerved a profound ſilence on the ſubject, and this very ſilence is an argument in favour of Wetſtein, for as the intention of the Spaniſh critic was evidently to ſupport the readings of the Latin, he would hardly have neglected to note in the copy of the Greek Teſtament, in which he wrote them, that they were taken from Greek originals. Bengel conſidered theſe readings as of no value, and Michaelis, the father of our author, ſays in his Tractatio critica, p. 97. in Veleſianis tranſparere Vulgatam, ita quidem ut in pleriſque ſe prodat inconſultum et adfectatum Veleſianorum librariorum in conformandis Latinæ verſioni Græcis ſtudium. And Grieſbach, in the preface to his Gr. Teſt. p. 30. ſays, Lectiones Veleſianæ, e latinis codicibus collectæ, et græcis vocabulis expreſſæ. Our author therefore has augmented his catalogue of Greek manuſcripts by the addition of ſixteen, which probably never exiſted.

CODICES VENETIANI.

The manuſcripts preſerved in the different libraries in Venice are enumerated in Montfaucon Bibliotheca bibliothecarum, Tom. I. p. 467—483.

Profeſſor Birch in his Prolegomena, p. 55, 56. has deſcribed the following manuſcripts preſerved in the library of St. Mark in Venice. He has not completely collated them, but examined them only in ſelect paſſages.

1. Codex 5. ſæculo xv. Beſſarionis juſſu exaratus, membranaceus, Vet. et Nov. Teſtamentum complectitur.

2. Codex 6. partim in membranis, partim in charta ſcriptus eſt, ſæculi xv. continetque Vet. et Nov. Teſtamentum.

3. Codex 8. membranaceus, ſæculi circiter x. habet quatuor Evangelia.

4. Codex 9. membranaceus ſæculi ut videtur xi, quatuor Evangelia complectitur.

5. Codex 10. membranaceus, ſæculi xv. integrum N. T. complectitur. Primo loco ponuntur Acta Apoſtolorum, et Epiſtolæ omnes, ſequuntur Evangelia, quibus Apocalypſis a diverſa manu ſcripta ſubjungitur.

6. Codex 27. membranaceus, ſæculi x. quatuor Evangelia complectitur cum patrum commentariis in margine.

7. Codex 539. membranaceus, ſæculi xii. quatuor Evangelia continet græce et arabice.

8. Codex 540. membranaceus, ſæculo xii. exaratus, complectitur quatuor Evangelia.

9. Codex 542. membranaceus, ſæculi xi. habet quatuor Evangelia.

10. Codex 543. chartaceus, ſæculi xiv. quatuor Evangelia, complectitur cum ſynaxario.

11. Codex 544. membranaceus, ſæculi xi. continet quatuor Evangelia cum commentariis Patrum.

CODICES VINDOBONENSES.

PAGE 354.

A very full account of the manuſcripts preſerved in the imperial library at Vienna is given in the following work, P. Lambecii Commentariorum de auguſtiſſima bibliotheca Cæſarea Vindobonenſi libri octo. Vindobonæ, 1665—1679. 8 tom. folio. A new and improved edition of it was publiſhed by Kollar in 1766—1782, likewiſe at Vienna.

352. Our author deſcribes this MS. by the name of Vindobonenſis 3. but for what reaſon I know not, as no number is affixed to it, either by Mill or Wetſtein. Now as the Vienna MSS. are uſually quoted by the numbers affixed to them in the Commentaries of Lambecius, where this manuſcript is noted Codex 2. and deſcribed Lib. III. p. 2—15. I have taken the liberty to alter our author's notation to Vindobonenſis 2. Beſides, the manuſcript

nuſcript in queſtion is quoted by Alter as the Codex Lambecii 2.

353. Our author ſhould rather have ſaid, how did Lambecius know this, for Wetſtein only quotes the words of Lambecius. Compare Wetſtein's Proleg. p. 41. with Lambecii Commentarii de bibliotheca Cæſarea Vindobonenſis, Lib. III. p. 15. Now Lambecius was certainly able to determine, whether theſe points were a prima manu, or not.

N. B. Whenever I quote the Commentaries of Lambecius, I mean the original edition of 1665—1679.

354. The German title of this work is Michaelis Erklärung der Begräbniſs-und Auferſtehungs-Geſchichte nach den vier Evangliſten. Halle 1783. In the place to which he refers, he deſcribes two different towns of the name of Emmaus, the one ſixty, the other an hundred and ſixty ſtadia from Jeruſalem, and ſhews that St. Luke meant the former.

355. Our author acknowledges then that εκατον εξηκοντα is not the genuine reading, and yet cenſures thoſe who are of the ſame opinion.

356. The fac ſimile is in the ſecond plate annexed to p. 492. But Treſchow in his Tentamen, p. 124. ſays, Specimina characteris Græci nobis exhibent Lambecius, Montefalconius, et Blanchinus, duo poſteriores vero parum accurate. See therefore the fac ſimile given by Lambecius, Lib. III. p. 14. The fac ſimile, which is given by Montfaucon, is p. 194. of the Palæographia Græca.

357. The readings of this fragment are given in Alter's Greek Teſtament, Vol. I. p. 999—1001.

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358. The deſcription which Wetſtein gives of this manuſcript is as follows: Contulit cum editis Gerhardus a Maſtricht, ſyndicus Bremenſis, ad Imperatorem legatus A°. 1690, unde apographum nactus Millius appendici ſuæ inſeruit ſub titulo Viennenſis, in editione vero Wetſteniana 1711 vocatur Cæſareus. Poſtea G. a Maſtricht

accuratiorem hujus Codicis collationem communicavit cum H. Wetſtenio, qui eam margini editionis ſuæ adſcripſit, unde et multos typographi in exprimendis hujus codicis lectionibus errores correxi, et non paucas in editione vel ſtudio vel incuria omiſſas varias lectiones deſcripſi. Wetſtenii Prol. p. 54.

359. At preſent we have very complete extracts from his MS. in Alter's Greek Teſtament, Vol. I. p. 375—413. and Vol. II. p. 631—688.

360. Extracts from this MS. have been alſo given by Alter, Vol. I. p. 323—374.

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361. From the Codex Lambecii 1. or, which is the ſame, the Codex Neſſelii 23. Profeſſor Alter has printed his Greek Teſtament which was publiſhed at Vienna in two Vols. 8vo. in 1786 and 1787. He has no where departed from the text of this manuſcript, except where it had manifeſt errata, which he has corrected from the text of Stephens's edition of 1546, but he has noted theſe errata at the end of each volume, as he ſays p. 6. of his preface, ut codicem Vindobonenſem, uti eſt, lectoribus integrum exhiberem. Beſide the chaſm, Rev. xx. 7. to the end, which our author has noted from Wetſtein, it appears from Alter's preface, p. 4, 5, that there are likewiſe the three following chaſms in the book of Revelation, ch. xiii. 5.—xiv. 8. xv. 7.—xvii. 2. xviii. 10.—xix. 15. Alter has ſupplied theſe chaſms from the Codex Neſſelii 302. Some extracts from this MS. are given by Birch, who ſays p. 58. of his Prolegomena, Hunc codicem iis in locis examinavimus, ubi a textu recepto libri manuſcripti variare ſolent.

362. Wetſtein neither has nor could have quoted this manuſcript Matth. vi. 13. for he has given no extracts from it in the Goſpels. He has noted it only in the catalogue of manuſcripts prefixed to St. Paul's epiſtles, but even here I have never found a quotation from it, not even Rom. xiv. 23. where he quotes not leſs than forty-ſeven manuſcripts in ſupport of a very remarkable read-

ing which is likewiſe confirmed, as appears from Alter's edition, by the Codex Lambecii 1. the manuſcript in queſtion.

363. The Codex Lambecii 1. does not omit this paſſage at the end of both chapters. See Alter's Greek Teſtament, Vol. II. p. 132. where it appears that the paſſage is at the end of ch. xiv. Our author in writing this note muſt have forgotten an error, which he himſelf had corrected in the place to which he refers. See Note 12. to ch. vi. ſect. 10.

364. Our author in his Orient. Bib. Vol. VI. p. 19. obſerves, that the examples which Treſchow has produced from this manuſcript, were not ſufficient to ſhew that this manuſcript had been altered from the Latin. But Treſchow himſelf ſays only (Tentamen, p. 60.) Quibuſdam in locis hunc codicem a verſione Latinâ interpolatum fuiſſe ſuſpicor; and adds in the following page, Nec tamen prætereundum eſſe cenſeo codicem noſtrum aliis in locis a verſione latina valde diſcrepare.

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365. Here is only an extract from Treſchow's Tentamen deſcriptionis codicum Vindobonenſium, but the reader will find a more complete deſcription in the work itſelf, p. 62—73. This manuſcript is deſcribed alſo in Lambecii Commentarii, Lib. III. p. 48—57. Extracts from this manuſcript are given in Alter's Greek Teſtament, Vol. II. p. 415—558.

366. The Codex Lambecii 35. is deſcribed in Treſchow's Tentamen, p. 73—76. and complete extracts are given from it in Alter's Greek Teſt. Vol. II. p. 741—788.

367. The Codex Lambecii 36. is deſcribed in Treſchow's Tentamen, p. 76—79. and Lambecii Commentarii, Lib. III. p. 58. Complete extracts are given from it in Alter's Greek Teſtament, Vol. II. p. 789—853.

368. The Codex Lambecii 37. is deſcribed in Treſchow's Tentamen, p. 79. and Lambecii Commentarii, Lib. III. p. 58. Complete extracts are given from it in Alter's Greek Teſtament, Vol. II. p. 689—740.

369. To the Codices Vindobonenſes enumerated by our author, may be added the following, which have been very accurately collated by Alter, and of which the extracts may be found in the parts of his Greek Teſt. to which reference will be made. I omit thoſe which have been already mentioned, as well in the notes immediately preceding, as alſo in the Notes 165. 234.

1. Codex Lambecii 33. Neſſelii 337. a manuſcript of the four Goſpels written in ſmall letters in the 14th century, Vol. I. p. 414—464.

2. Codex in Kollarii ſupplementis 9. in Forloſiæ Auctario 31. a manuſcript of the four Goſpels written in 1192, Vol. I. p. 528—635. See Treſchow's Tentamen, p. 90.

3. Codex in Kollarii ſupplementis 16. in Forloſiæ Auctario 6. a manuſcript containing the four Goſpels, and not written before the tenth century, though atteſted by three Italian Archbiſhops to have been written thirty years after Chriſt's aſcenſion, Vol. I. p. 636—703. See Treſchow's Tentamen, p. 41—48. 108—123. Treſchow calls this manuſcript Codex Carolinus, becauſe it was formerly in the private library of Charles VI.

4. Codex Lambecii 30. Neſſelii 240. a manuſcript of the four Goſpels, ſuppoſed to have been written in the 11th century, and brought by Buſbeek from Conſtantinople. Vol. I. p. 807—880. See Treſchow's Tentamen, p. 32—34. and Lambecii Commentarii, Lib. III. p. 47.

5. Codex Lambecii 31. Neſſelii 188. a manuſcript of the four Goſpels. Vol. I. p. 881—998. Treſchow, in his Tentamen, p. 34—41. has given an accurate deſcription of this manuſcript, from which it appears to be of very great importance. It agrees with the Cod. Cant. in not leſs than 80 unuſual readings, with the Cod. Ephrem in upwards of 35. with the Stephani 1 in 50. with the Cod. Reuchlini in upwards of 50. and has ſeveral which are found in that manuſcript alone, with the Cod. Regius 2244. in 60 unuſual readings, and with the Cod. Colb. 2844. in 22.

6. Codex

6. Codex Lambecii 15. Neſſelii 5. a fragment of an Evangeliſtarium, conſiſting only of ſix leaves. Vol. I. p. 1002—1007. It muſt be obſerved, that the Codex Lambecii 15. is not the manuſcript that is thus numbered in the third book of the Commentaries of Lambecius where the Codices Theologici are enumerated, for there Cod. 15. is a commentary on ſeveral parts of the Old Teſtament; but it is a Codex juridicus 15. at the end of which are the fragments in queſtion.

7. Codex Lambecii 32. Neſſelii 321. a manuſcript of the four Goſpels. Vol. II. p. 1012—1054.

8. Codex in Auctario Forloſiæ 30. in ſupplementis Kollarii 8. a manuſcript of St. Matthew's Goſpel. Vol. I. p. 1055—1068. See Treſchow's Tentamen, p. 89.

9. Codex purpureus aureus, in Auctario Forloſiæ 23. in ſupplementis Kollarii 7. an Evangeliſtarium written in uncial letters. Vol. I. p. 1069—1078. See Treſchow's Tentamen, p. 91—107.

10. Codex in Auctario Forloſiæ 19. in ſupplementis Kollarii 10. contains all the epiſtles of St. Paul, except thoſe to Titus and Philemon. Vol. II. p. 854—920.

11. Codex Lambecii 248. Neſſelii 307. a manuſcript containing, beſide ſeveral works of the Greek fathers, the Revelation of St. John with a marginal commentary of Andreas Cæſareenſis, Vol. II. p. 921—940. It is deſcribed in Lambecii Commentarii, Lib. V. p. 134—141.

12. Codex in Auctario Forloſiæ 29. in ſupplementis Kollarii 26. a manuſcript of the Revelation with the commentary of Andreas Cæſareenſis. It is defective from ch. xix. 20. to the end. Vol. II. p. 941—967.

Of theſe twelve manuſcripts, the 1, 2, 4, 5, 7, 8, are likewiſe quoted by Birch. See his Prolegomena, p. 57—60. Of the reſt which he has examined and quoted, the Cod. Lambecii 1. the Cod. Kollarii 4. which is the ſame as the Cod. Parrhaſii and the Cod. Kollarii 6. have been already mentioned; there remain therefore to be noted,

13. Codex Lambecii 38. Neſſelii 337. a manuſcript of the four Goſpels, with commentaries of the fathers in the margin.

14. Codex

14. Codex Lambecii 39. Neſſelii 180. contains ſeveral paſſages of the Goſpels, with commentaries.

15. Codex Lambecii 40. Neſſelii 301. contains ſelect paſſages from the Goſpels of St. Matthew, St. Luke, and St. John, with commentaries of the fathers.

Lambecius has deſcribed theſe three MSS. Lib. III. p. 59, 60. he relates of all three that they contain commentaries of the Goſpels, and makes no mention of the text. But as Birch is very circumſtantial in ſaying of the firſt, that the commentaries are written in the margin, no doubt can be made that his account is exact.

CODICES WAKIANI.

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370. Of the four manuſcripts formerly in the poſſeſſion of Archbiſhop Wake, and at preſent in the library of Chriſt Church, our author calls the two firſt Codices Wakiani, the two laſt Codex Wakii 1. and Codex Wakii 2. To prevent miſtakes therefore, it is neceſſary to obſerve, that he has here inverted the names which are given them in Wetſtein's and Grieſbach's catalogue, where Cod. Wakii 1. and Cod. Wakii 2. denote thoſe which he calls ſimply Codices Wakiani, without affixing to them any number.

CODICES WHEELERIANI.

371. The manuſcripts, which formerly belonged to Dr. Wheeler, are deſcribed in the Catalogi MStorum Angliæ, et Hiberniæ in unum collecti, Tom. II. P. I, p. 357. and it appears from the laſt page of the preface to this work, that they are at preſent preſerved in the library of Lincoln College in Oxford.

372. Grieſbach has quoted for this reading five manuſcripts of what is called the old Latin verſion.

CODEX

CODEX WESTMONASTERIENSIS.

PAGE 359.

373. The Codex Bibliothecæ Regiæ Weſtmonaſterienſis 953. is at preſent in the Britiſh Muſeum, where all the manuſcripts that formerly belonged to his Majeſty's library are depoſited. It is noted among the manuſcripts brought from the King's library I. B. I.

CODEX WINCHELSEANUS.

374. I know not where De Miſſy's copy is at preſent, but Jackſon's autograph of the extracts, which he had made from the Codex Winchelſeanus, is now preſerved in the library of Jeſus College in Cambridge, where it is marked O, Θ, 3.

375. Wetſtein quotes the Coptic for the ſame reading.

CODICES WOLFII.

PAGE 361.

376. Of the firſt of theſe three Codices Wolfii Grieſbach relates, in his Symbolæ criticæ, p. lxiv. that though written in uncial letters, it has accents and marks of aſpiration. He judges from the oblong form of the letters, that it was not written before the tenth century. It was examined by Grieſbach in the Britiſh Muſeum; but he has not mentioned whether the other two manuſcripts, which belonged to Mr. Wolf of Hamburg, are likewiſe preſerved there.

CODEX ZELADÆ.

A manuſcript of the four Goſpels, ſuppoſed to be written in the eleventh century, and at preſent the property of Cardinal Zelada, has been examined in particular paſſages by Profeſſor Birch. See his Prolegomena, p. 50.

Recapi-

Recapitulation of the manuſcripts of the Greek Teſtament, either wholly or partially collated, which have been mentioned in theſe Notes, in addition to thoſe deſcribed by our author.

Codices Barberiniani	10
Codices Sti Baſilii Romæ	4
Codex Bononienſis	1
Codices Borgiani	3
Codex Cromwelli	1
Codices Eſcurialenſes	12
Codices Florentini	24
Codices Harleiani	6
Codex Manheimenſis	1
Codices Stæ Mariæ in Vallicella	4
Codices Marſhi	2
Codices Moſquenſes	44
Codices Seldeni	2
Cod. Regius 1886. at preſent 60.	1
Codex Upſalenſis	1
Codices Vaticani	34
Codices Venetiani	11
Codices Vindobonenſes	15
Codex Zeladæ	1
	177
MSS. deſcribed by our author	292
Total of the manuſcripts of the Greek Teſtament, which have been wholly or partially collated	469

In Dr. Grieſbach's new edition of the Greek Teſtament, which is now ready for the preſs, all theſe manuſcripts will probably be quoted.

377. This taſk has been in a great meaſure executed by Wetſtein, as far as relates to the manuſcripts which he has collated, for he has prefixed to each of the four parts of his Greek Teſtament, a catalogue of the manuſcripts which contain thoſe reſpective parts, has noted the

the chaſms as far as they were known to him, and has in general given ſuch accounts of them, that we may judge of the degree of diligence and care that has been uſed in collating them.

378. As this paragraph appeared in our author's third edition, publiſhed in 1777, and the queſtions, which he propoſed, he has left unanſwered after an interval of ten years, though continually engaged in comparing the different readings of the Greek Teſtament, the tranſlator muſt decline the inquiry, as not having ſufficient experience in this ſubject. One material difference however I have obſerved, between four manuſcripts brought from Greece, two of which came immediately from mount Athos, noted by Wetſtein 38. 40. 73. 74. and the Moſcow manuſcripts collated by Matthäi. Namely, theſe four manuſcripts contain the ſtory of the adultereſs John vii. 53—viii. 11. but it is omitted in all the Moſcow manuſcripts, which have the text without ſcholia, as appears from Matthäi Evangelium Johannis, p. 359. It has been obſerved, Note 7. to ch. vii. ſect. 37. that the text of Theophylact differs from the Slavonian verſion as often as it agrees with it: this remark was made on the authority of Dobrowſky, who can beſt determine on which ſide the manuſcripts in queſtion preponderate.

CHAPTER IX.

Of the Quotations from the New Teſtament in the works of eccleſiaſtical writers.

PAGE 363.

1. It does not appear that the reading εν Ησαιᾳ τω προφητη is erroneous, though not that of the common printed text. Grieſbach has taken it into the text of his edition, and ſeemingly with reaſon, for it is ſupported by the authority of the Vaticanus, Cantabrigienſis, Stephani η, Codex Reuchlini, Colbertinus 2844,

and ſeveral other Greek manuſcripts, as alſo by that of the Old Syriac, the margin of the New Syriac, the Arabic of Erpenius, both Perſic verſions, the Coptic, Armenian, the old Italic, the Gothic, and the Vulgate. It is quoted by Origen four times, by Irenæus in one inſtance, by Porphyry, by Jerom, and ſeveral other Latin fathers. Our author obſerves, in his note at the bottom of the page, that five of the manuſcripts, which have the reading, are ſuppoſed to latinize. Now this note appeared in the third edition of his Introduction, but he ſhould have altered it in the fourth, becauſe he acknowledges that the charge laid againſt the four firſt of theſe MSS. is ungrounded.

PAGE 364.

2. Dr. Semler, in his 179th. Note to Wetſtein's Prolegomena, recommends another ſource of various readings, the Concilia Græca.

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3. Grieſbach on the other hand ſeems inclined to reject it.

PAGE 368.

4. Apparatus criticus, p. 49. ed. 2da.

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5. The Cod. Cant. is the only manuſcript quoted by Wetſtein, but Grieſbach found the ſame tranſpoſition in the Cod. Colb. 2844.

PAGE 370.

6. It is probably a miſtake when our author ſays that ο λυει is found in Origen, for Grieſbach, who has very accurately collated the works of this father, declares expreſsly, in his note to this paſſage, Lectio recepta (ſcil. ο μη ομολογει) extat in codicibus græcis omnibus, et patribus græcis omnibus. With reſpect to the authenticity of

of the reading which our author prefers, ſee Note 11. to chap. vi. ſect. 9.

7. When a Greek father quotes a paſſage as taken immediately from the Greek Teſtament, it ſeems to be of no importance whether he comments upon it or not, as far as relates to the queſtion, with which alone we are at preſent concerned, 'What was the reading of his manuſcript, or manuſcripts?' At the ſame time it muſt be acknowledged, that the evidence is ſtronger, where the quotation is attended with a commentary, in which the words of the text are repeated, becauſe in that caſe there is not only an acceſſion of evidence ariſing from the commentary itſelf, but the evidence of the one is confirmed by that of the other: except when they diſagree, in which caſe the evidence of the commentary is perhaps ſuperior to that of the text, as far as relates to the omiſſion of words; for if a word omitted in the quoted text is explained in the commentary, we may conclude that it was omitted in the text by mere accident.

PAGE 371.

8. The omiſſion of υμων after διπλατερον by Juſtin Martyr, decides neither for nor againſt the common reading, for the paſſage here quoted from the Greek father is ſo conſtructed, that the inſertion of υμων would make it abſolute nonſenſe. The turn of expreſſion in the whole ſentence differs entirely from that which we find in St. Matthew, and the former can by no means be conſidered as a quotation from the latter. With reſpect to Juſtin's quotations in general, ſee Note 4. to ch. ii. ſect. 6. where it is ſhewn that Juſtin probably quoted, not from our four canonical Goſpels, but from the Goſpel of the Nazarenes, which, during the firſt century, and the former part of the ſecond, was in common uſe among the Chriſtians of the Eaſt, and which, even in the fourth century, was thought by Jerom to be of ſo much importance, that he tranſlated it into Latin. The difference therefore between Juſtin's quotations and

the text of the four Goſpels, cannot be alleged as an argument in favour of the opinion, that the ancient fathers were negligent and inaccurate in their quotations, becauſe Juſtin did not quote from them, but from the Goſpel of the Nazarenes, and with this Goſpel his quotations might perfectly agree.

PAGE 372.

9. Radicitus exanimo evellenda eſt præjudicata multorum opinio, qui e patrum allegationibus certo cognoſci poſſe negant, quid in ſuis codicibus ſcriptores illi legerint, nec ne. Etſi enim lubentiſſime concedo ſcripturæ ſacræ loca a patribus ſæpe excitari negligenter, nec codicibus inſpectis, ſed memoriter atque confuſe: extant tamen criteria ſat multa atque luculenta, quorum ope diſcerni poſſunt allegationes fideliter e codicibus depromtæ a vagis ad dicta ſcripturæ provocationibus, in quibus patres vel propter memoriæ lapſum, vel ex oſcitantia nimiaque feſtinatione, vel etiam de induſtria ſcriptorum ſacrorum verba paullulum inflexerunt immutaruntque. Ac ſi vel maxime ad liquidum res non ſemper deduci poſſit, judicari tamen ex iſtis criteriis poteſt, utrum abſque erroris metu allegationem quandam pro certa et accurata habere, et in delineanda ſacri textus hiſtoria tuto ea uti queamus, an vero in dubio res relinquenda ſit: id quod conſilio noſtro abunde ſufficit.

Grieſbachii Hiſt. textus Ep. Paulin. ſect. 1. § 13.

The criteria, of which Grieſbach here ſpeaks, he has explained in his Diſſertatio de codicibus Evangeliorum Origenianis, Halæ 1771, p. 36—50. See alſo Wetſtenii Animadverſiones et cautiones, ſect. 14.

PAGE 374.

10. The Greek words, John xx. 17. are λεγει αυτῃ ὁ Ιησους, μη μου απτου. What miſtake then has Epiphanius here committed?

PAGE 377.

11. I know not whether Ephrem underſtood Hebrew, but

but he certainly underſtood Greek, for his life has been written by a Syrian hiſtorian, who expreſsly relates that Ephrem was inſtructed in Greek by Baſilius, the biſhop who ordained him deacon. See Aſſemani Bibl. Orient. Tom. I. p. 44.

PAGE 380.

12. Our author delivers in his Orient. Bibl. Vol. VIII. p. 153. the ſame rules, as in this part of his Introduction.

13. Mill's Prolegomena, § 608—1079. Wetſtenii Prolegomena, p. 65—79. Much valuable information on this ſubject may likewiſe be derived from Simon hiſtoire critique des principaux commentateurs du Nouveau Teſtament.

PAGE 381.

14. This very example is a proof that Porphyry did not quote from the Syriac verſion, unleſs we ſuppoſe that the Syriac, as well as the Greek text, was altered in conſequence of his objection. But it cannot be inferred, with any certainty, from his objection, that a Syriac verſion of the Greek Teſtament at that time exiſted; nor is it probable that a writer, who was maſter of the Greek, and who wrote not to edify an illiterate congregation, but addreſſed his arguments to the moſt learned among the Chriſtians, would have had recourſe to a tranſlation, though the tranſlation had been eſtabliſhed by the church of his country. With reſpect to the other example, εν Ησαιᾳ, Mark i. 2. we muſt not forget, that though it was the reading of the Syriac verſion, it is the reading likewiſe of ſeveral Greek manuſcripts, though our author ſays that their number is ſmall. But as the Codex Vaticanus, Cantabrigienſis, Stephani η, and Codex Reuchlini, are in the number of thoſe, which have εν Ησαιᾳ; as the ſame reading is found in the Coptic, the Armenian, the Vulgate, the old Italic, and the Gothic; and as it is quoted by Irenæus, Origen, and Jerom, it was probably the reading of the Greek MSS. in general in the time

of Porphyry. It affords therefore no preſumption whatſoever, that Porphyry quoted from the Syriac verſion. In fact, no evidence, either hiſtorical or critical, has hitherto been produced, ſufficient to warrant the opinion that a Syriac verſion at that time exiſted. See the Notes to ch. vii. § 6. of this Introduction.

PAGE 382.

15. Wetſtein actually quotes in this verſe Tertullianus de carne Chriſti, c. 19.

16. In thoſe examples, in which Wetſtein does not quote the particular book or page of a Greek father, the reader may generally diſcover them himſelf. When he quotes Theophylact, for inſtance, without any further reference, it is as eaſy to find the place in his commentary, as the paſſage in the Bible, becauſe it is continued with the text in an uninterrupted ſeries.

CHAPTER X.

Conjectural Emendations of the Greek Teſtament.

PAGE 390.

1. It does not appear to have been Wetſtein's meaning, that the ſame liberties in regard to critical conjecture, in which the firſt editors of the Greek Teſtament indulged themſelves, might be taken by a critic of the eighteenth century, for Wetſtein has not admitted into the text of his edition any conjectures whatſoever; though he has frequently quoted them in his notes. The meaning of this critic was, that as Stephens departed from the text of Eraſmus, Beza from the text of Stephens, and the Elzevir editors again from Beza, ſo it was allowable for a critic in the preſent age to alter the readings of the text which is now in common uſe, wherever they can be ſhewn, by a decided majority of evidence

evidence from the Greek manuſcripts, the Greek fathers, and the ancient verſions, to be ſpurious. The truth of this aſſertion is not to be doubted, for if a paſſage is not authentic in itſelf, it acquires no prerogative by length of time, or by having been printed in a thouſand editions, between the year 1514 and the cloſe of the eighteenth century. See Wetſtein's N. T. Vol. II. p. 852. and the preface to the ſecond volume of Grieſbach's N. T. p. 13.

PAGE 391.

2. But though Wetſtein defends the right of critical conjecture, he recommends great caution in the application of it: and ſays, Vol. II. p. 858. 'Quicquid autem ſit de aſſerti noſtri metaphyſica veritate, illud ſaltem de momento ejus moneo, nemini inde magnum periculum imminere; licet enim pleraſque omnes, quas vidi, et in V. L. expoſui, conjecturas doctas atque ingenioſas exiſtimem, neque proinde ſtudium cujuſquam vituperem, ingenue tamen fateor, *ex omnibus illis vix unam aut alteram ſeſe mihi probare utcunque potuiſſe.*

PAGE 397.

3. I have here given an Engliſh tranſlation of our author's German tranſlation. Whoever wiſhes to examine the words uſed by Origen himſelf, will find them in Wetſtein's note to Matth. viii. 28.

PAGE 400.

4. This quotation likewiſe may be ſeen in the original, in Wetſtein's Note to John i. 28.

PAGE 402.

5. Our author having rejected the critical emendations of his predeceſſors, propoſes here a long catalogue of examples, where he would alter the text of the Greek Teſtament, without the authority of any manuſcript, father, or verſion. It is true that he diſplays in them both ingenuity and learning; and as he leaves them to

the determination of the reader, it would be foreign to the preſent purpoſe to call in queſtion the probability of any one example in particular: and for that reaſon the reader will excuſe my having given no extracts from two German works, to which he refers in two or three inſtances in the courſe of this ſection, viz. Michaelis's Hiſtory of the Reſurrection, entitled in German, Auferſtehungs-Geſchichte, and Michaelis's Moſaic Law, entitled in German, Moſaiſches Recht. But as critical conjecture is at beſt a deſperate remedy, and the ſources, from which the genuine readings of the Greek Teſtament may be drawn, are ſo numerous, the diſeaſe muſt be very grievous, where a medicine of this nature can be juſtly applied. In a commentary, or an introduction, amendments of this kind may be propoſed, but they ſhould never be admitted into the text of the Greek Teſtament itſelf. The alterations which have been made by Grieſbach are clear and deciſive; they are founded on authorities, which are not to be rejected. But as ſoon as we admit a reading, that is found in no ancient manuſcript, in no ancient father, and in no ancient verſion, we rely merely on the *opinion* of the propoſer, who, though poſſeſſed of the moſt profound learning, and endued with the greateſt ingenuity, is not only expoſed to the danger of miſtaking the meaning of a paſſage, and of amending therefore where no amendment is neceſſary, but in the corrections themſelves may be guided rather by a lively imagination, than a ſolid judgement, or, what renders them ſtill more precarious, may be influenced by polemical as well as critical motives, which it is ſometimes difficult to diſtinguiſh, and with the honeſt intention of reſtoring what he ſuppoſes the genuine text, recommend ſuch readings as favour his own party. It is true that we cannot apply this objection to our author, who makes an accurate diſtinction between critical and theological conjecture; but as the line of ſeparation is ſometimes difficult to be drawn, and the principle, if once admitted, is ſubject to the greateſt abuſe, it is certainly

tainly more ſafe to reject it, at leaſt from the text itſelf, in editions of the Greek Teſtament.

PAGE 405.

6. The perſon, who ſigns himſelf R. in Bowyer's critical conjectures, is Markland. In the third edition the name is written at full length. Valkenaer likewiſe wrote ſome critical conjectures on the N. T. They are printed at the end of Hemſterhuſii Orationes. Lugduni Bat. 1784, 8vo.

PAGE 408.

7. In the reference to 3 Maccab. iii. 22. is an erratum which I have not been able to correct.

PAGE 417.

8. See on this ſubject Simon Hiſt. crit. du texte du N. T. ch. xxix.

CHAPTER XI.

Of the Authors, who have collected Various Readings to the Greek Teſtament.

PAGE 420.

1. Our author means the firſt edition. In the ſecond edition of the Apparatus criticus it is p. 74.

PAGE 423.

2. Another edition of this work was publiſhed at Cambridge in 1642, folio, under the following title, Joachimi Camerarii commentarius in Novum Fœdus elaboratus, nunc denuo plurimum illuſtratus et locupletatus.

PAGE 425.

3. See Mill's Prolegomena, § 1505.

PAGE 429.

4. To the names mentioned by our author, may be added thoſe of Ceſar de Miſſy, Jackſon, Woide, Alter, and Birch. See alſo the account given by Le Long, of thoſe critics, who have engaged in collecting various readings to the New Teſtament, in his Bibliotheca ſacra, Tom. I. p. 466—468. ed. Pariſ. 1723: the chapter in Wetſtein's Prolegomena, p. 170—181. de variarum lectionum collectoribus atque editoribus: Simon Hiſtoire critique du texte du N. T. ch. xxix: Pfaff de genuinis N. T. lectionibus, cap. vi, and Gerardi de Maſtricht Prolegomena, p. 1—29.

CHAPTER XII.

Of the editions of the Greek Teſtament.

SECT. I.

PAGE 430.

1. The German title of this work is, Nachricht von einer Halliſchen Bibliothek. It was a periodical publication of Dr. Baumgarten, and printed between the years 1748 and 1751, in eight volumes 8vo. Mill and Wetſtein, in their Prolegomena, and Grieſbach in the preface to the ſecond volume of his Greek Teſtament, have deſcribed the principal editions of the Greek Teſtament: alſo Fabricius in his Bibliotheca Græca, Vol. IV. p. 185—191. Bengel in his Apparatus criticus, p. 69—86. ed. 2da. Walch in his Bibliotheca Theologica, Tom. IV. p. 14—32. A very complete account, not only of the principal or critical, but of the editions of the Greek Teſtament in general, is given by Dr. Maſch, in his improved edition of Le Long Bibliotheca ſacra, P. I. p. 189—328. Thoſe who have not this edition, may conſult the Paris edition of Le Long Bibliotheca ſacra, Tom. I. p. 199—226.

PAGE

PAGE 431.

2. It is generally ſuppoſed, that before the Complutenſian edition of the Greek Teſtament, which was finiſhed in 1514, unleſs the date is falſe, no part of the Greek Teſtament had ever been printed. But the ſix firſt chapters of the Goſpel of St. John were printed at Venice, by Aldus Manutius, in 1504, as appears from the ſubſcription, Venetiis ex Aldi Academia, menſe Junio MDIIII. A copy of this hitherto unknown edition is preſerved in the library of the Duke of Würtenberg, at Stuttgard, and is deſcribed by Adler in the Repertorium, Vol. XVIII. p. 150. The whole of St. John's Goſpel was publiſhed at Tübingen in 1514. See Le Long. Bibl. ſacra, ed. Maſch, P. II. Vol. III. p. 624.

COMPLUTENSIAN EDITION.

PAGE 431.

3. The Complutenſian Polyglot is beſt deſcribed in Le Long Bibliotheca ſacra, ed. Maſch, P. I. p. 332—339. where the authors are enumerated who have written on this celebrated edition.

PAGE 431.

4. For the German titles of theſe publications, ſee Note 15. to this ſection.

PAGE 433.

5. The account given in the preface to the Complutenſian edition of the Greek Teſtament, in regard to the Greek MSS. which were ſent from the Pope's library, is hardly reconcileable with the ſubſcription at the end of the Revelation. In the former no mention is made even of the Codex Rhedienſis, or of any other MSS. than thoſe ſent from the Pope's library, α δη και αυτα ο αγιωτατος εν χριστω πατηρ, και κυριος ημων, ο μεγιστος αρχιερευς Λεων δεκατος, τη ορμη ταυτη συλλαμβανειν προθυμουμενος, εκ της αποστολικης βιβλιοθηκης αγομενα επεμψε, κ.τ.λ. Now Leo X. was

was elected Pope March 11, 1513, and yet the ſubſcription at the end of the Revelation bears date Jan. 10, 1514. If therefore the manuſcripts were ſent by Leo X. they muſt have arrived when at leaſt three parts of the Greek Teſtament were already printed, and yet the editors, in the preface at leaſt, mention no other manuſcripts. One mode of ſolving the difficulty is, to ſuppoſe that manuſcripts were ſent from Rome by Julius II. the predeceſſor of Leo X. and that the writer of the preface to the Complutenſian Greek Teſtament, who knew that the latter was at that time Pope, but perhaps was ignorant how long he had reigned, committed an anachroniſm in aſcribing to Leo X. what had been done by Julius II. Or perhaps he knew that they were ſent by Julius II. but meant to flatter the vanity of the reigning Pope, by attributing to him an act of his predeceſſor. Or Leo X. before he was Pope, might have been inſtrumental in procuring them from the Vatican, and be therefore entitled to the compliment. Or perhaps the date 1514 is a falſe one, as the Complutenſian edition was not delivered to the public, before 1522. The queſtion ſtill remains to be anſwered, whether they had other manuſcripts of the Greek Teſtament, beſide thoſe, which were ſent from Rome. The ſilence of the editors is no proof of the contrary, for they make no mention of the Codex Rhodienſis, though Stunica, in his controverſy with Eraſmus, frequently applies to it, as a manuſcript uſed in the Complutenſian edition. Cardinal Ximenes, in the preface to the firſt volume, (it is true that what he there ſays relates chiefly to the Old Teſtament) ſays, 'quorum quidem tam Hebræorum, quam Græcorum ac Latinorum multiplicem copiam variis ex locis non ſine ſummo labore conquæſivimus.' But he adds, 'Ex ipſis quidem Græca Sanctitati tuæ debemus, qui ex ipſa apoſtolica bibliotheca antiquiſſimos tum Veteris, tum Novi Teſtamenti perquam humane ad nos miſiſti, qui nobis in hoc negotio maximo fuerunt adjumento.' Now, as every body would underſtand from this ſentence that Ximenes was indebted for *all* his Greek

manuſcripts to Leo X. he has either expreſſed himſelf in too general terms, in order to compliment the Pope, or Stunica has appealed to a manuſcript, that was never uſed, and which no author but himſelf appears to have ever ſeen. With reſpect to the Codex Ravianus, ſee Note 243. to ch. viii. ſect. 6.

PAGE 434.

6. Grieſbach is of the ſame opinion. See his preface to the ſecond volume of his Greek Teſtament, p. 16.

7. Our author is not quite accurate in ſaying, that the types of the Complutenſian edition reſemble the letters of the moſt modern manuſcripts: for of all the ſpecimens of Greek hand-writing, which Montfaucon has given in his Palæographia Græca, from the firſt introduction of the ſmall letters, down to the fifteenth century, none reſembles the types of the Complutenſian edition more than that which is found in manuſcripts of the ninth century. See Montfaucon Palæographia Græca, p. 271. On the other hand, letters not very unlike the Complutenſian are found in manuſcripts of the eleventh, twelfth, and even thirteenth century. See the Palæographia, p. 291. 293. 308. 324.

8. It is generally ſaid that the Complutenſian Greek Teſtament is printed without any accents, and the ſame is aſſerted even in the preface to the work itſelf: 'Nudæ tantum literæ ſine *ullis* aut ſpirituum aut tonorum notis impreſſæ:' and again, 'viſum eſt priſcam in eo linguæ illius vetuſtatem majeſtatemque intactam retinere, ac opus ipſum prætermiſſis etiam ipſis *quibuſvis minimis* appendiculis excuſum ad imaginem antiquarum ſcripturarum publicare.' Yet whoever examines the Complutenſian Greek Teſtament, will find that the words are really accented: of which the editors in the ſame preface give the following account, 'Cæterum ne alicui dubium aliquod poſſit occurrere, in qua videlicet ſyllaba accentum oporteat collocari, ſimplex tantum apex in polyſyllabis dictionibus adjectus eſt; et is quidem non tanquam Græcus accentus, ſed tanquam notula ſignumque

quo

quo dirigi poſſit lector, ne in prolatione, modulationeve dictionum aliquando labatur.' Now this ſimplex apex is preciſely the Greek acute accent, and it is conſtantly placed upon that ſyllable, to which the acute accent, according to the common rules of accentuation, belongs, for inſtance, on the antepenultimate of ἄνθρωπος, and ἄνθρωποι, on the penultimate of ἀνθρώπε, ἀνθρώπων, &c. The place of the tone therefore is as diſtinctly marked in the Complutenſian, as in any other edition; and it is ſurely a contradiction to ſay, that it is printed ſine ullis tonorum notis, and yet to acknowledge that a ſimplex apex (which is the acute accent itſelf) is placed over the ſyllable to which the tone belongs. Further, it is ſaid in the preface, that this apex being deſigned as a guide to learners, is placed only over polyſyllables; yet whoever examines the work itſelf will find, that it is placed over every diſſyllable without exception. At the ſame time it muſt be acknowledged, that the Complutenſian Greek Teſtament ſo far differs from the common editions, that no ſeparate mark is uſed for the circumflex or the grave accent: the place of the circumflex being ſupplied by the acute accent, which is alſo printed over the laſt ſyllable of words, where the grave accent is printed in the common editions.

9. Accents afford no proof that a manuſcript is modern; for they are found in ſeveral very ancient manuſcripts written even with uncial letters; for inſtance, the Vaticanus, Claromontanus, Sangermanenſis, Regius 2861. Codex Wolfii, &c. Perhaps there are as many ancient manuſcripts in uncial letters, which have accents, as thoſe, which have not. See Note 29. to ch. xiii.

10. See Note 347. to chap. viii. ſect. 6. where the queſtion is clearly decided in the negative.

PAGE 435.

11. If the editors of the Complutenſian Greek Teſtament had uſed this mark in thoſe caſes only, where the Greek text differs from the Latin, as our author ſuppoſes, this argument might be admitted in favour of the aſſertion

aſſertion, that the Greek text of this edition has not been altered from the Latin. But I have found numberleſs examples where this mark is uſed, though there is no difference whatſoever between the Greek and Latin texts. For inſtance 1 John v. 7. Quoniam tres ſunt ∞∞∞ ∞∞∞ qui teſtimonium dant, though here is no omiſſion, the Greek being οτι τρεις εισιν οι μαρτυρουντες. It was therefore by no means the intention of the Complutenſian editors to point out by this mark the difference between the Greek and the Latin texts; and they had evidently no other object in view, in the inſertion of this mark, than to dilate the Latin text, as often as it occupied leſs ſpace than the Greek, and vice verſa, in order that both columns might correſpond line for line.

12. That the Greek Text 1 John v. 7. in the Complutenſian edition is a mere tranſlation of one of the editors, is probable, becauſe the paſſage is found in not a ſingle ancient, and in only two modern manuſcripts, the Montfortianus and the Ravianus, the latter of which is only a copy of this edition; and in the former the text is very different from that in the Complutenſian edition. It cannot therefore, as in the third edition of Eraſmus, have been taken from this manuſcript: though on the other hand, it is not impoſſible that they found it in ſome modern MS. in which the paſſage, as in the Cod. Montfortianus, had been already tranſlated. The queſtion can never be decided, becauſe the MSS. which they uſed are either deſtroyed, or are at leaſt unknown. It is however of no importance, whether the paſſage was tranſlated by a Complutenſian editor, or by a tranſcriber of the fifteenth century. That the Latin Vulgate, as printed in the Complutum edition, had peculiar influence on the Greek, in the whole of this paſſage, is not to be denied, for the clauſe και οι τρεις εις το εν εισι, immediately preceding εις την μαρτυριαν, which is omitted in not a ſingle ancient Greek manuſcript, nor in our printed editions, though in ſome few manuſcripts of the Vulgate, is rejected from the Complutum edition, for no other reaſon than becauſe it is there wanting in the Latin

Latin text: ſo that this claüſe, which in the common editions occurs twice, occurs there only once, and that exactly in the place, where it does not occur in the Greek manuſcripts. The circumſtance likewiſe proves, that the Complutenſian editors made uſe of modern manuſcripts of the Vulgate, for this final clauſe of the eighth verſe is found in all the copies of the Vulgate, which were written before the Lateran council held in the year 1215.

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13. This very modern manuſcript, which Eraſmus calls Britannicus, is no other than the Codex Montfortianus, as appears from Note 220. to ch. viii. ſect. 6.

14. The proper queſtion to be aſked ſeems to be the following, 'Did not the Complutenſian editors, in conſequence of a too high opinion of the Vulgate, and a miſtaken zeal for the Chriſtian religion, introduce ſometimes into the Greek text readings of the Vulgate, which they did not find in the Greek manuſcripts?

PAGE 438.

15. But Grieſbach makes a proper diſtinction between the Greek reading αυτε, which can refer only to 'Chriſti,' and the Latin reading 'ejus,' which may refer either to Chriſt, or to Mary.

16. But it is the reading of the Arabic verſion publiſhed by Erpenius.

PAGE 439.

17. As the controverſy between Semler and Goeze, relative to the Complutenſian Bible, was conducted in German, it might be expected that a ſhort abſtract ſhould be given of it in theſe notes; but as this would take up too much room, I will quote only the titles of the principal publications, for the ſake of thoſe who are acquainted with German, and who may wiſh to examine the ſubject more minutely.

Semler's

Semler's hiſtoriſche und kritiſche Sammlungen über die ſo genannten Beweis-Stellen in der Dogmatik, Vol. I. Halle 1764, 8vo.

Goezen's Vertheidigung der Complutenſiſchen Bibel inſonderheit des Neuen Teſtaments gegen die Wetſtein-iſchen und Semlerſchen Beſchuldigungen, Hamburg 1765, 8vo.

Semler's genauere Unterſuchung der ſchlechten Beſchaffenheit des zu Alcala gedruckten Neuen Teſtaments, Hallé 1766, 8vo.

Goezen's ausführlichere Vertheidigung des Complutenſiſchen Neuen Teſtaments, Hamburg 1766, 8vo.

Semler's hiſtoriſche und kritiſche Sammlungen über die ſo genannten Beweis-Stellen in der Dogmatik, Vol. II. Halle 1768.

Goezens Fortſetzung der ausführlicheren Vertheidigung des Complutenſiſchen Grieſchiſchen N. T. nebſt einer Sammlung der vornehmſten Verſchiedenheiten des Grundtextes und der Vulgata derſelben, Hamburg 1769, 8vo.

It was the principal object of Goeze to ſupport the authenticity of 1 John v. 7. and as this paſſage is in the Complutenſian Bible, he defended the antiquity and value of the Greek manuſcripts, from which he ſuppoſed that paſſage had been taken, and not tranſlated from the Latin. Semler's object was to ſhew the ſpuriouſneſs of this paſſage, and at the ſame time to ſupport the opinion of Wetſtein, that the text of the Complutenſian Greek Teſtament in general is of little value. Now in this controverſy two queſtions have been united, which ought to be ſeparated. 1. Whether 1 John v. 7. be genuine. 2. Whether the manuſcripts uſed by the Complutenſian editors were ancient and valuable: for the one might be denied, though the other were affirmed, ſince editors who uſed the beſt manuſcripts might interpolate a ſpurious paſſage. The former queſtion is at preſent clearly decided in the negative. In regard to the latter, I am too little acquainted with the Complutenſian Bible to be able to form any judgement; it is ſufficient there-

fore

fore to add, that Griesbach accedes to the opinion of Wetstein and Semler, and says, in the preface to the second volume of his Greek Testament, p. 16. Complutenses non habuerunt codices Græcos, nisi paucos, recentes, exigui fere, si ad lectionum bonitatem spectes, pretii.

Thus far I had written in the first edition of these notes: but since that time I have accurately collated the Complutensian text, and have seen with my own eyes, that Griesbach's opinion is well founded. I have examined the Complutensian edition throughout whole books, and have found that the readings of ancient manuscripts, which are not at the same time contained in modern manuscripts, are not contained in the Complutensian edition. There is no reason therefore to suppose, that the editors used ancient MSS. since they inserted no readings, but such as are found in modern MSS. And the very numerous differences between the Complutensian text, and that of ancient MSS. especially of the celebrated Codex Vaticanus (see above, Chap. VIII. note 347) prove that the editors either were not in possession of ancient manuscripts, or, what is the same thing in our present inquiry, did not form the Complutensian text from them. With respect to the charge brought against the Complutensian editors, that they modelled their Greek text according to the Vulgate, I have found, that *in general* it is not true. For though in some few *single* passages, as Matth. x. 25. 1 John v. 7. they follow the Vulgate in opposition to all the Greek manuscripts, there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate as printed in the Complutensian edition.

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18. The reading of the Complutensian edition is not εις Βηθλεεμ, but εως εις Βηθλεεμ. The editions copied from that of Complutum, to which our author alludes, are the Plantin, and the Geneva editions.

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19. This very circumſtance may conſole us for their loſs, for, as rockets are not made of vellum, it is a certain proof that the MSS. were written on paper, and therefore of no great antiquity. It is true that our author calls them vellum MSS. on account of the words 'como membranas inutiles,' quoted in his note. But the word 'como' makes this expreſſion too indeterminate, to lead to any certain concluſion.

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20. Our author gives here ſome examples from the book of Revelation, in which the Codex Guelpherbytanus C. agrees with the Complutenſian edition. For inſtance, ch. v. 8. they both omit οι before εικοσιτεσσαρες, ch. vii. 15. have τω θρονω for τϛ θρονϛ, ver. 16. ετι, ϗδ' ϗ μη for ετι, ϗδε μη. He has given ſeveral other examples, but on comparing theſe with the liſt of readings in Knittel's own publication, I have found them to be errata, which I have not taken the pains to correct, as they ſeem to be of no importance.

21. The mark, to which our author alludes, was not intended to point out the difference between the Greek and Latin texts. See above, Note 11.

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22. From the Greek text of the Complutenſian edition were printed the following, viz. ſeven at Antwerp by Plantin in 1564, 1573, 1574, 1590, 1591, 1601, 1612: five Geneva editions in 1609, 1619, 1620, 1628, 1632: and laſtly that of Mayntz in 1753. Theſe are deſcribed in Le Long Bibl. ſacra, ed. Maſch, P. I. p. 191—195.

EDITIONS BY ERASMUS.

23. The origin and progreſs of the editions by Eraſmus is related at full length in Wetſtein's Prolegomena,

p. 120—141. and in Le Long. Bibl. ſacra, ed. Maſch, P. I. p. 281—292.

24. See Maittaire Annales Typographici, Tom. II. Pars prior, p. 2. Note e.

25. The firſt edition of Eraſmus, which was finiſhed in 1516, was not only not begun in 1513, but not even propoſed to Eraſmus before April 17th, 1515: for Rhenanus, in a letter addreſſed to him from Baſel with this date, writes, Petit Frobenius abs te Novum Teſtamentum, pro quo tantum ſe daturum pollicetur, quantum alius quiſquam. Io. Not. b. And Eraſmus himſelf ſays of his firſt edition, Præcipitatum fuit verius quam editum. The ſubſcription to this firſt edition is Baſiliæ, in ædibus Johannis Frobenii Hammelburgenſis, Menſe Februario, Anno M. D. XVI. But, what is extraordinary, and ſeems hardly to agree with the date of Rhenanus's letter, the preface to the annotations annexed to this firſt edition is dated, Baſileæ, M.D. XV.

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26. The article is not omitted before αλλος, in almoſt all our editions of the Greek Teſtament; Wetſtein at leaſt quotes only thoſe of Colinæus and Bengel. The omiſſion, which may rather be aſcribed to the hurry of Eraſmus than to actual deſign, was corrected by Robert Stephens; ſee his third edition, p. 198; and the article is really found before αλλος, not only in that of Stephens, but in all the common editions.

27. This edition has two dates, for the ſubſcription at the bottom of p. 565. is M.D. XVIII. but the two following pages are dated M.D. XIX.

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28. The manuſcripts which Eraſmus uſed, are thoſe noted by Wetſtein in the firſt part 1. 2. 3. 61. 69. (Proleg. p. 120.) 4. 7. in the ſecond part, and 1. in the fourth part.

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29. It is probably a miſtake that two editions of the Greek Teſtament were printed at Straſburg in the ſame year 1524. Maittaire, in his Annales Typographici, T. II. Pars poſterior, p. 644. deſcribes Novum Teſtamentum Græce cura Fabricii Capitonis editum apud Wolfium Cephalæum, 8vo. Argentorati 1524: but makes no mention of any other edition of the Greek Teſtament at Straſburg in the ſame year. Our author ſeems to have confounded 1524 with 1534, in which laſt year another Straſburgh edition of the Greek Teſtament appeared, but this was not modelled after the edition of Aldus. See Le Long Bibl. ſacra, ed. Maſch, P. I. p. 198.

30. This edition, which has a preface by Oecolampadius, was re-printed in 1535, with the ſubſcription, Baſileæ apud Jo. Bebelium, menſe Februario, AN. M. D. XXXV.

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31. Dr. Harwood has likewiſe a very high opinion of this edition, for in his view of the various editions of the claſſics, p. 118. he ſays, 'I have found this edition of the Greek Teſtament by Colinæus by far the beſt and moſt correct.'

32. The full title of this edition is given in Le Long Bibliotheca ſacra, ed. Maſch, P. I. p. 302. It there appears, that though Wetſtein has aſcribed to it the title editio Bogardi, and our author deſcribes Bogard as the publiſher, that Bogard has no concern in the publication. Some of the copies were ſold in his ſhop, and theſe have on the title 'veneunt apud Jacobum Bogardum,' while the other copies have 'veneunt apud Johannen Neigny.'

33. Three editions of the Greek Teſtament were publiſhed by Plater at Baſel, the firſt in 1538, the ſecond in 1540, the third in 1543. See a deſcription of them in Le Long Bib. ſacra, ed. Maſch, P. I. 200. Now the title of the third correſponds to that which is here given by our author and dated by him 1544. His date therefore is probably a miſtake, and ought to be 1543.

It is true that Maittaire in his Annales Typographici, Tom. III. Pars prior, p. 357. mentions a fourth edition by Plater in 1544, but he acknowledges that he had never ſeen it, and that he relies on the authority of Le Long. Now Dr. Maſch in the place above quoted ſays, Addit Le Long editionem iteratam anno 1544, de qua vero omnino dubito.

34. Εν τῃ καθεξης for εν τω καθεξης is found in no MS. and in no other edition: and as it not only alters the ſenſe as our author, but even deſtroys it, it is undoubtedly an error of the preſs.

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35. Our author mentions only ſeven editions taken from the text of Eraſmus, but they amount to upwards of twenty. See Le Long Bib. ſacra. ed. Maſch, P. I. p. 196—205.

EDITIONS BY R. STEPHENS.

36. Prima Stephani editio Complutenſem ſequitur preſſius, quidque ipſe probavit magis indicat: ſecunda item, ſed admixtis erratis pluribus: in tertia, Eraſmi editioni quintæ vix uſpiam mutatæ marginem varietate editionis Complutenſis et MSS. ſuorum diſtinctum opponit.

See Grieſbach's Pref. to the 2d. Vol. of his Greek Teſtament, p. 24—26.

37. Wetſtein, in his Prolegomena, p. 143, 144. has clearly ſhewn, that H. Stephens was the perſon who collated the manuſcripts for the editions publiſhed by his father R. Stephens. Now it is generally ſuppoſed, and it is likewiſe aſſerted by our author, in treating of the Codices Stephanici, that all the ſixteen manuſcripts (including the Complutenſian edition) which are quoted in R. Stephens's edition of 1550, had been collated previous to the firſt edition of 1546. But we muſt except at leaſt the Codex β, which could not have been collated till after the year 1547, becauſe this manuſcript was collated

collated in Italy, and H. Stephens did not go into Italy before that year. See Maittaire Hiſtoria Stephanorum, p. 204—207. Nor does R. Stephens ſay a ſyllable about any manuſcript collated in Italy, in the preface to his two firſt editions, though he particularly mentions the manuſcripts borrowed from the royal library. It is true, that in the preface to the edition of 1550 he pretends to have regulated the text of his two firſt editions, by the extracts from all the manuſcripts which he quotes in the third: but this was probably done with no other view, than to enhance the value, and promote the ſale of his former publications.

38. That is, Robert Stephens has noted in the margin of his edition five hundred and ninety-eight readings of the Complutenſian text, which differ from his own. But Mill, on collating the two editions, found that they differed in above ſeven hundred inſtances, in addition to thoſe which Stephens had marked, ſo that the whole number amounts to at leaſt thirteen hundred. See Mill's Prolegomena, § 1226.

39. See Mill's Prolegomena, § 1220. In this ſame year another edition was printed at Paris, preciſely of the ſame ſize, and with types ſo nearly reſembling thoſe of the two firſt editions of R. Stephens, that without due attention the one might be miſtaken for the other. The title is Της καινης διαθηκης απαντα. Novum Teſtamentum. Pariſiis, impenſis viduæ Arnoldi Birkmanni, 1549. 16mo. At the end is, Excudebat Lutetiæ Pariſiorum Benedictus Prævotius, typographus, in vico Frementello, ad clauſum Brunellum, ſub inſigni ſtellæ aureæ, anno M.D.XLIX. Idibus Martiis. But it conſiſts of two volumes; and there are no Greek letters in the margin expreſſive of the ancient Greek chapters, as in the editions by R. Stephens. It ſeems to be nothing more than a re-impreſſion of R. Stephens's firſt edition. Le Long, in his Bib. ſacra, P. I. p. 215, ed. Maſch, mentions another edition of the ſame ſize, and printed at Paris in the ſame year, with the very ſame ſubſcription; but inſtead of Birkmann, the name of Haultin is on the

title page. I have never ſeen it: but it is probably the ſame edition, with a different title-page.

40. The three firſt and fifth of the editions of Robert Stephens were publiſhed at Paris, the fourth at Geneva. The two firſt are in 12mo. and have no various readings: the third which is in folio is one of the moſt elegant editions that were ever printed, and has the readings of Stephens's manuſcripts in the margin. In the fifth, various readings are printed at the end. They are deſcribed in Le Long Bib. ſacra, ed. Maſch, P. I. p. 208—214. 305—307. The editions which were printed from thoſe of Robert Stephens are deſcribed ib. p. 215—222.

EDITIONS BY BEZA.

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41. I have given a literal tranſlation of this ſentence, but I do not exactly comprehend its meaning. The words ſeem to import, that Beza procured Stephens's edition of 1550, in which various readings had been written in the margin, in addition to thoſe which are printed in that edition. In writing this ſentence our author had probably in view the following paſſage in Mill's Prolegomena, § 1258. Paulo poſt evulgatam a Rob. Stephano N. T. editionem illam nobiliſſimam anno 1550, Henricus ejus filius, notatis ad oram iſtius editionis lectionibus variantibus Ed. Complutenſis, et quindecim MSS. exemplarium, adjecerat variationes aliorum decem codicum, et editionum pene omnium quæ Stephanicam præceſſerant. Hoc exemplar Robertus Theodoro Bezæ ſuo in manus tradidit. But for this aſſertion Mill had no hiſtorical evidence, and the whole relation has no other ground than the following paſſage in Beza's preface to his edition of the Greek Teſtament (ſign. IIII. ed. 1582). Ad hæc omnia acceſſit exemplar ex Stephani noſtri bibliotheca cum *viginti quinque* plus minus manuſcriptis codicibus, et omnibus pene impreſſis ab Henrico Stephano ejus filio et paternæ ſedulitatis hærede, quam diligentiſſime collatum. Now as only fifteen manuſcripts

nuſcripts are quoted in R. Stephens's edition of 1550, and Beza uſes the expreſſion viginti quinque, Mill concluded that H. Stephens collated ten other manuſcripts *after* the publication of the edition of 1550, that the readings of the ten additional manuſcripts were added to thoſe of the other fifteen, and that the edition of 1550, thus enriched with written marginal readings, was preſented to Theodore Beza. But as Henry Stephens himſelf has never given the leaſt hint of this ſecond collation of manuſcripts, Wetſtein (Prol. p. 145.) contends that the words 'viginti quinque plus minus' are hyperbolical, and that proper allowance muſt be made for Beza's lax mode of expreſſion: 'verba hyperbolica Bezæ eſſe commoda interpretatione mollienda.' A more ingenious ſolution is that, which aſcribes the inaccuracy not to Beza himſelf, but to the printer: namely, it has been ſuppoſed that Beza wrote xv codicibus, the number of manuſcripts actually quoted in Stephens's margin, that xv was miſtaken for xxv, and that hence aroſe the expreſſion 'viginti quinque' in Beza's preface. Now all theſe explanations of Mill, Wetſtein, &c. reſt on the ſuppoſition that by the words 'Exemplar ex Stephani noſtri bibliotheca,' Beza underſtood R. Stephens's edition of 1550. But if this had been Beza's meaning, he would rather have ſaid Editio Stephanica an. 1550, or editio Stephani tertia, and would hardly have uſed the indeterminate expreſſion Exemplar, without any thing to fix its meaning. Beſides, if he had meant the printed edition of 1550, and the words viginti quinque are to be underſtood, not literally with Mill, but hyperbolically with Wetſtein, why was it neceſſary for him to have recourſe to the library of R. Stephens in particular, when he might have procured it from every bookſeller in Europe. By the word 'exemplar' therefore I would rather underſtand ſome printed edition of the Greek Teſtament, prior to any of thoſe of R. Stephens, in which H. Stephens had noted, either in the margin, or on blank leaves, if the book was interleaved, the readings of thoſe manuſcripts, which he had collated for his father's editions. We know

for certain that, whatever was the mode adopted by H. Stephens in forming his collection of various readings, the collection itself, as written by H. Stephens, came into the hands of Beza. See Wetstein's Prol. p. 145. We know likewise, that though only fifteen manuscripts are quoted in Stephens's margin, a much greater number were examined by Henry Stephens, if not collated: for he says in his preface to the edition of 1587 (see Wetstein's Prol. p. 143) Plusquam *triginta* veteres scripturæ libros *vidi*, partim in regis Galliæ bibliotheca, (quorum autoritatem & fidem pater meus in illa editione grandi secutus est) partim in Italicis. All these circumstances are in favour of the above-mentioned hypothesis, that Beza understood by the word 'exemplar' Henry Stephens's autograph. For as Beza knew that H. Stephens had *seen* upwards of *thirty* manuscripts, but that only *fifteen* were actually *quoted* in the edition of 1550, he might easily take some indeterminate medium, and use the expression Exemplar cum viginti quinque plus minus MStis codicibus collatum, as he probably did not know the precise number that was actually collated. And as the subject related not to the printed text, but only to the marginal readings written by Henry Stephens, we see the reason why Beza used the general term Exemplar, without thinking it necessary to specify the particular edition.

42. Our author is perfectly accurate in describing the edition of 1565, as the first edition, which Beza published of the Greek Testament. For though Beza's Latin translation, which first appeared in 1556, was reprinted in 1559, accompanied with the Greek text, yet as that Greek text was nothing more than a re-impression of R. Stephens's fourth edition, it does not belong to the series of editions published by Beza. See Wetstein's Prolegomena, p. 146. and Le Long Bib. sacra, ed. Masch, Tom. I. p. 308.

43. In the dedication 'Christiano lectori,' which Beza has prefixed to his edition of 1582, he says, Non modo cùm

cum variis *ſeptendecim* Græcorum codicum a Roberto Stephano citatorum lectionibus, &c. In the edition of 1598, he ſays, Annus agitur quadrageſimus ſecundas, Chriſtiane lector, ex quo N. T. Latinam interpretationem emendare ſum aggreſſus, Græco contextu non modo cum *novendecim* vetuſtiſſimis manuſcriptis, &c. Now theſe two accounts do not contradict each other, becauſe in the word *novendecim* in the laſt edition, Beza meant to include his own two manuſcripts. But it is difficult to explain Beza's miſtake, in ſaying that ſeventeen manuſcripts are quoted in the margin of R. Stephens's edition of 1550, when R. Stephens himſelf expreſsly declares in the preface to that edition that he quotes only ſixteen, including the Complutenſian: and though there are many errata in Stephens's margin, the number 17 or 17 has never been diſcovered in it. Perhaps however the miſtake was occaſioned in the following manner. We ſometimes ſay that the number of manuſcripts quoted by Stephens amounted to ſixteen, at other times we ſay that they amounted only to fifteen, according as we include the Complutenſian edition, or not. Beza therefore in writing his dedication might have a general recollection of ſixteen manuſcripts, and forget that the Complutenſian was included in that computation: in which caſe, as he knew that it was actually quoted, he might add it to the ſixteen, and thus deſcribe Stephens's manuſcripts as being one more, than they really were.

Another charge of ſtill greater inaccuracy is laid to Beza by Wetſtein, Prol. p. 148. Fœdiſſimum illud eſt quod circa varias lectiones a R. Stephano A° 1550 editas commiſit: cum enim ex præfatione Stephani ſciret xv tantum MStos Codices ab eo conſultos et cum editis collatos fuiſſe, non veritus eſt eorum numerum augere, de viginti quinque plus minus manuſcriptis Stephani codicibus in præfatione locutus. But this charge reſts on the ſuppoſition that the word 'Exemplar' in Beza's preface ſignifies R. Stephens's edition of 1550, which is improbable, as appears from Note 41.

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44. Our author has neglected to mention the edition of 1598, which was the laſt edition publiſhed by Beza himſelf. It is deſcribed, as well as the four preceding editions of 1565, 1576, 1582, and 1589, in Le Long Bib. ſacra, ed. Maſch, Tom. I. p. 309—313.

45. Apparatus criticus, p. 72. 2da.

46. The Elzevir editions follow the text of Stephens much more cloſely than that of Beza. See Le Long Bib. ſacra, ed. Maſch, P. I. p. 226. The firſt Elzevir edition, which was printed in 1624, deſerves particularly to be noticed, becauſe the text of the Greek Teſtament, which had fluctuated in the preceding editions, acquired in this a conſiſtency, and ſeemed during upwards of a century to be expoſed to no future alterations. The text of this edition is found in almoſt all, that have been printed ſince that period, and to this text Wetſtein himſelf adapted his various readings. See his Prolegomena, p. 151. It has acquired therefore the title of Editio recepta, and the expreſſion textus ab omnibus receptus, of which the editors boaſt in their preface, has been really prophetic. But that it deſerves not the title of textus perfectus, is evident from the critical edition of Grieſbach.

47. Jo. Boiſii Veteris interpretis cum Beza aliiſque recentioribus collatio in quatuor evangeliis et apoſtolorum actis. Lonuini 1655, 8vo.

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48. Mill, in his Prolegomena, § 1298. relates that this edition was taken from that of Robert Stephens the younger, printed at Paris in 1569.

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49. This work of Rumpæus, which is in very low eſtimation, I have never read, and therefore cannot tell whether he has accuſed Curcellæus juſtly or unjuſtly.

50. The

50. The Paris Polyglot does not conſiſt of nine volumes, as our author ſays, but of ten: and the Greek, Syriac, Arabic, and Latin texts of the New Teſtament are not contained in the fifth volume, but in the ninth and tenth volumes.

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51. It is not abſolutely certain that Fell was here guilty of an overſight. See Note 326 to ch. vii. ſect. 6.

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52. Both printed at Leipzig, the one in 1697, the other in 1702.

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53. That Mill adhered ſtrictly to the truth, or, in other words, that he never miſrepreſented any ſubject of criticiſm by deſign, is an aſſertion which no one will deny; but, as we have equal reaſon to believe the ſame of Wetſtein, our author very unjuſtly pays a compliment to the former, at the expence of the latter. The praiſes, which our author has beſtowed on the diligence of Mill, are perfectly juſt; but at the ſame time, whoever is acquainted with the literary life of Wetſtein muſt acknowledge, that Wetſtein's unremitted labour was hardly ever exceeded in any age, or in any country.

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54. This edition was republiſhed at Leipzig in 1723; at leaſt many of the copies of Küſter's edition, have on the title page, Editio Secunda, Lipſiæ, ſumptibus Filii J. F. Gleditſchii 1723. But Dr. Maſch, in his edition of Le Long Bibliotheca ſacra, P. I. p. 239. ſays, Editio iterata, uti libri titulus vult: ſed ſunt qui non ſine veri ſpecie affirmant antiquiorem editionem novo ornatam eſſe titulo.

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55. Critical examination of the late new text and verſion of the Greek Teſtament by Leonard Twells. London 1732, 8vo.

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57. Bengel himſelf ſays, Ne ſyllabam quidem, etiamſi mille MSti, mille critici juberent, antehac non receptam adducar ut recipiam. This is the greateſt deference, as Mr. Bowyer obſerves, that ever was paid to the preſs.

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58. This charge is really ungrounded, for Wetſtein leaves us by no means in a ſtate of uncertainty, whether the common reading be ſupported by no manuſcript, or by an hundred. It is true that he quotes in general only thoſe manuſcripts, which have the reading that differs from his printed text, but as we know not only how many manuſcripts he uſed in each part of the Greek Teſtament, which alone would be inſufficient, but likewiſe, partly from his own Prolegomena, partly from thoſe of Mill, what manuſcripts have been collated throughout, and what have only been conſulted for particular paſſages, what manuſcripts are complete, and what are defective, we are enabled to form a tolerable judgement in regard to the proportion of evidence in favour of the common text, to that which is againſt it. Nor is the omiſſion to be cenſured as a fault; for had Wetſtein quoted on all occaſions the evidence in favour of the common reading, as well as that againſt it, he would have ſwelled his work to at leaſt four folio volumes. But if it is really a fault, Bengel in his Apparatus criticus is guilty of the very ſame; for inſtead of quoting in all caſes the evidence on both ſides of the queſtion, as our author's words at leaſt imply, he quotes in general only in favour of thoſe readings, which he either preferred or thought worthy of notice; and when he does quote manuſcripts on the other ſide of the queſtion, it is in general no direct and poſitive teſtimony, but only a mere inference. For inſtance, if ſeven manuſcripts had been examined by Mill in a particular paſſage for a certain reading, and that reading was quoted only from four, he concluded that it was not in the other three, and put them down as

evidence

evidence on the other ſide. But this concluſion may be made by every man, as eaſily as by Bengel.

WETSTEIN's EDITION.

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59. This paragraph is followed in the German original by a long deſcription of the controverſy between Wetſtein and the clergy of Baſel; which I have taken the liberty to omit, not only becauſe it ſeems foreign to the preſent ſubject, but becauſe every reader may find it at full length at the end of Wetſtein's Prolegomena.

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60. On the religious controverſy which was conducted between Wetſtein and the clergy in Baſel, I make no remark, becauſe it ſeems wholly ſuperfluous in reading a work, which is philological and critical, to enquire whether the author was a member of the church of Rome, a follower of Luther, or a diſciple of Calvin. But, when Wetſtein's honeſty as a critic is called in queſtion, it is neceſſary to defend him. Our author accuſes him of being guilty of a fineſſe, that is inconſiſtent with honour and integrity. But in what does this fineſſe conſiſt? In explaining the words ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, Rom. ix. 5. in that part of the page, which is allotted to the various readings. Now this accuſation implies not only want of candour, but want of attention to Wetſtein's general plan. For though the inquiry here relates not to a variation in the words, it relates to a variation in the ſtops; it belongs therefore properly to that part of the page in which the varieties in the text itſelf are examined. It is true, that no ancient manuſcripts can be quoted on this ſubject, but if this is an argument in favour of the accuſation, all readings that are quoted from critical conjecture ſhould be referred to the notes at the bottom of the page, which our author himſelf would ſurely diſapprove. But even if we admitted that the note were improperly placed, the only

only inference would be that Wetſtein had been guilty of an error in judgment, not of a breach of honeſty: for if his intention had been to propagate falſe principles, and place them to the beſt advantage, he would have gained nothing by the preſent poſition, ſince they would have been more viſible among the notes at the bottom of the page, which are printed in larger letters than thoſe among the various readings, and are alone conſulted by at leaſt three fourths of thoſe, who make uſe of his edition.

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61. No man, who is acquainted with Wetſtein's Greek Teſtament, will deny that in the letters, and figures, which denote the collated manuſcripts, are numerous errata; but the ſource, which according to our author's repreſentation muſt have been the moſt productive of error, ſeems to be imaginary. For it pre-ſuppoſes that Wetſtein not only made two different claſſifications of his manuſcripts, the one in the firſt, the other in the ſecond edition, of his Prolegomena, but that he alſo arranged under the text of his Greek Teſtament his various readings, firſt according to the marks aſſigned to his manuſcripts in the firſt edition of his Prolegomena, and afterwards altered theſe marks agreeably to the notation, which is uſed in the ſecond edition, which was prefixed to his Greek Teſtament. Our author ſpeaks of this alteration as of a real fact; but there is no hiſtorical evidence in favour of the aſſertion, nor is it agreeable to the rules of probability. That Wetſtein had collected his materials, that he was in poſſeſſion of moſt of his extracts from the manuſcripts, which he has quoted, at the time when he publiſhed his firſt edition of the Prolegomena in 1730, may be readily admitted; but that they were arranged under the text, in the order in which they appeared twenty years afterwards, and that Wetſtein employed this long interval merely in transforming the marks from one notation to the other, which neceſſarily follows from the ſuppoſition that his various readings were arranged ſo early as 1730, is highly improbable;

and

and when we take the following circumſtance into the account, is wholly incredible. It is well known that according to Wetſtein's firſt arrangement the manuſcripts were divided into four principal claſſes, the laſt of which was ſubdivided into three under-claſſes, and that the notation in each claſs began with N°. I. Further, this claſſification had no reference to the contents of the manuſcripts as in the ſecond edition, for in the ſame claſs are frequently manuſcripts of the Goſpels, manuſcripts of the epiſtles, &c. It could therefore never have entered into Wetſtein's imagination to quote by theſe numbers, ſince he would have left his readers wholly in the dark in regard to the manuſcripts, which he meant. The caſe is here totally different from that which we find in his Greek Teſtament, where, though the ſame letter or figure in the four different parts frequently denotes four different manuſcripts, the notation is ſubject to no confuſion, becauſe the Prolegomena prefixed to each of the four parts ſufficiently determine their meaning: whereas the general claſſification, which Wetſtein firſt adopted merely to point out to his readers the chronology and country of his manuſcripts, he could never have intended as a mode of notation in quoting the various readings. It appears therefore that our author's apprehenſions are ungrounded, and that the transformation, which he ſuppoſes to have been productive of error, has never exiſted.

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62. Our author here cenſures Wetſtein very unjuſtly, and the charge of partiality, which he lays to that eminent critic, recoils upon himſelf. Polemical divinity muſt be totally ſeparated from ſacred criticiſm, for a reading is not rendered ſpurious by its oppoſition to an eſtabliſhed creed, nor genuine by their agreement. The text of the Greek Teſtament muſt be determined, before articles can be formed from it, and we argue in a circle, if we condemn a text as ſpurious becauſe it contradicts a theological ſyſtem, when that very ſyſtem depends on the authenticity of the text. The only buſineſs of a critic is

impartially to weigh the evidence, which may be brought for or againſt a reading, and to determine on that ſide, on which the ſcale preponderates. Now that Wetſtein has acted agreeably to this principle in preferring Κυριε to Θεε, Acts xx. 28. no man who tranſgreſſes not the bounds of truth can deny: for Θεε is found in not a ſingle ancient manuſcript written in uncial letters, whereas κυριε is ratified by the authority of the Codd Alexandrinus, Ephrem, Cantabrigienſis, and Laudanus 3. See Grieſbach's clear and impartial remarks on this paſſage. For the rejection of Θεος, 1 Tim. iii. 16. Wetſtein has the ſame proportion of evidence in his favour, ſince here again this reading is found a prima manu in not a ſingle ancient manuſcript in uncial letters, nor in a ſingle ancient verſion, except the Arabic which is of very little authority. See Grieſbach's note to this paſſage. Wetſtein therefore is by no means partial in ſumming up the evidence for this or that particular reading, not even in paſſages, which relate to controverted points of ſpeculative theology.

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63. As Wetſtein's Greek Teſtament is a kind of ſtandard in ſacred criticiſm, it is of importance to determine, whether the negligence, of which our author complains, is founded on fact. I have therefore carefully examined the ten examples which he has here produced as proofs of his aſſertion; but what is extraordinary, there is not one among the ten in which our author is not miſtaken: this ſhort Note therefore contains not leſs than ten ungrounded accuſations. To ſet this matter in a clear light, I will ſpecify from our author's Curæ in Actus Apoſtolorum Syriacos, to which he refers, each particular charge, and quote in anſwer what Wetſtein has performed, or neglected.

Acts vii. 29.

Curæ, p. 96, Mill quotes και for ε from Covel 3. Wetſtein omits this quotation, and quotes Barocc. 3.

Anſwer.

Anſwer. Wetſtein does not quote Barocc. 3. He quotes only Cod. 28. which in the Acts of the Apoſtles denotes Covel. 5. Now 28. is here an error of the preſs for 26. which denotes Covel. 3. for whoever compares the quotations of Mill and Wetſtein in the Acts of the Apoſtles, will find that where the one has Covel. 3. the other has 26.

Acts xii. 14.

Curæ, p. 109. Mill quotes Laud. 3. for the inſertion of αυτῳ after ηνοιξε, which Wetſtein has neglected.

Anſwer. Mill does not quote Laud. 3. for the inſertion of αυτῳ only, but for αυτῳ την θυραν, inſtead of πυλωνα, and Wetſtein quotes the ſame reading from the ſame MS.

Acts xiii. 1.

Curæ, p. 110. Note (*). The Cod. Steph. β. is quoted in this verſe for μαναηλ, but Wetſtein has not quoted for this reading the Cod. Cant.

Anſwer. If Wetſtein therefore had quoted the Cod. Cant. his quotation would have been wholly unwarranted: and that the Cod. Cant. has not this reading I have found on examining the MS.

Acts xvi. 22.

Curæ, p. 121. Mill quotes the Cod. Cant. and Covel. 3. for οχλος πολυς, both of which MSS. are omitted by Wetſtein.

Anſwer. Mill quotes the Cod. Cant. for πολυς οχλος, the Covel. 3. for ο οχλος πολυς, and Wetſtein has the very ſame readings from the very ſame MSS.

Acts xvi. 37.

Curæ, p. 122. Mill quotes the Cod. Cant. for αναιτιους, which Wetſtein omits.

Anſwer. Wetſtein has actually this reading from the Cod. Cant.

Acts xviii. 8.

Curæ, p. 125. Mill quotes the Cod. Cant. for the addition of τῳ θεῳ. Wetſtein omits it.

Anſwer. Mill does not quote the Cod. Cant. for the addition of τῳ θεῳ only, but for the addition of a whole clauſe, and this very clauſe is quoted word for word by Wetſtein from the ſame MS.

Acts xix. 18.

Curæ, p. 127. Mill has improperly quoted the Syriac verſion for αμαρτιας, inſtead of the common reading πραξεις, but Wetſtein has quoted no various reading.

Anſwer. If Mill has quoted inaccurately from the Syriac verſion, Wetſtein is rather to be commended for not following his example. But Wetſtein has actually quoted the reading αμαρτιας from the Cod. Baſil. B. X. 20.

Acts xix. 27.

Curæ, p. 129. Mill quotes the Cod. Cant. for the omiſſion of μεγαλειοτητος, which Wetſtein has neglected.

Anſwer. Mill quotes the Cod. Cant. for the omiſſion of την μεγαλειοτητα αυτης, (μεγαλειοτητος is a miſtake of our author, occaſioned by Mill's quoting this reading from another MS.) and this very omiſſion is noted by Wetſtein.

Acts xxi. 22. (21. is an erratum).

Curæ, p. 139. Mill has quoted from the Editio Complutenſis a various reading, ακουσονται γαρ.

Anſwer. The Ed. Compl. is here quoted neither in Küſter's edition, nor in that of Oxford.

Luke xxiv. 18.

Laſtly, our author adds in the Note in queſtion, that Wetſtein has neglected to quote εις for εν: but this charge is as ungrounded as the preceding, for Wetſtein not only quotes this reading, but ſupports it by the authority of three MSS. whereas Mill had quoted no MS. and Küſter only two. He alſo refers for this reading to Mill's Prolegomena, § 1347. which he could not have copied from Küſter, by whom this reference is not made.

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64. Our author ſeems not aware of a circumſtance, which Grieſbach relates in the Preface to his Greek Teſtament, Vol. I. p. 17. that Mill himſelf, after the ſheets of his edition were printed off, made, in the copy which he reſerved for himſelf, many corrections with the pen. This copy is now preſerved in the Bodleian, and was uſed by Wetſtein, who profited by Mill's written corrections, and cannot therefore himſelf be corrected from Mill's printed Notes.

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65. Our author is here doubly miſtaken, for it appears from the end of Note 63. that Wetſtein has not omitted εις: it alſo appears from the Apparatus Criticus, p. 213. that Bengel has only quoted the two MSS. which had been alleged by Küſter, viz. the Pariſin. 5. 8. They cannot therefore be called Bengel's extracts.

66. This is a proof not only of Wetſtein's critical judgement, but of his impartiality and integrity.

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67. Here again our author himſelf is inaccurate, not Wetſtein: for Acts xiv. 13. Mill quotes the Syriac verſion for the omiſſion of αυτων, and this is actually noted by Wetſtein. Acts xxiii. 9. it is true that Wetſtein deviates from Mill; but Wetſtein is accurate, and Mill inaccurate. The common reading is οι γραμματεις, as a various reading to which Mill quotes τινες των γραμματεων, as expreſſed in the Syriac verſion. Wetſtein takes no notice of any difference between the caſes of the noun ſubſtantive in the Greek and the old Syriac, but ſimply quotes the latter, for τινες inſtead of οι. He has therefore corrected the error of his predeceſſor, for the Syriac text is really ܓܒܪ̈ܐ ܐܢܫ, 'quidam legiſperiti.' But from the Philoxenian verſion Wetſtein has quoted των γραμματεων.

68. Theſe two examples, in which Wetſtein is not to be defended, are properly corrected by Grieſbach.

69. It is rather a matter of ſurprize that Wetſtein has ſo ſeldom failed, as he uſed the MS. only fourteen days. The readings, which he inaccurately quoted from the Philoxenian verſion, are noted by Storr in the 7th. and 10th. Vols. of the Repertorium.

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70. This aſſertion is more than any man can prove: for αν is very frequently uſed as ſynonymous to εαν, and Wetſtein has therefore very properly omitted to quote the Vulgate; for its reading *cum* decides neither in favour of αν, nor of εαν. The fact is ſimply this, οπος αν ελθωσι is uſually tranſlated as if αν were a potential particle, but the author of the Vulgate has taken it in an hypothetical conjunction.

71. Και is uſed in this manner not only in no claſſic author, but in no inſtance in the whole Greek Teſtament. Our author ſays this uſe of it is a Hebraiſm, but though we ſometimes find an hypothetical clauſe begin with אם, 'ſi,' and the clauſe, which contains the inference, with the particle ו, for inſtance Gen. xiv. 9. yet this uſe of the particle ו in Hebrew is by no means ſo common, as that of the particle ف in Arabic.

72. The reading of the Codex Cantabrigienſis is not οπως επελθωσιν, but οπως αν επελθωσιν. Whether the reading επελθωσιν is a tranſlation of ſome Latin verſion, I will not undertake to determine; but it is certainly not a tranſlation of that verſion which is oppoſite to the Greek text in the Codex Cantabrigienſis, for that has 'ut veniant tempora.' At all events it is more reaſonable to ſuppoſe, that Tertullian's reading 'ſuperveniant' is a tranſlation of επελθωσιν, than επελθωσιν a tranſlation of 'ſuperveniant.'

73. Mill has quoted *ut cum* from the Vulgate, to ſhew that the Greek conjunction is there uſed hypothetically, not potentially, and decides neither in favour of αν, nor of εαν.

74. It

74. It is likewiſe omitted in the old Latin verſions, as they are called, in the Codd. Claromontanus, Sangermanenſis, and Boernerianus, as well as in the Arabic of Erpenius. See Grieſbach in loco.

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75. The text of Wechel's edition of 1587 is, επεκεινα Βαβυλωνος, and Δαμασκυ is quoted only as a various reading at the bottom of the page, but without any particular manuſcript being ſpecified, namely, "pro Βαβυλωνος, al. Δαμασκυ." Mill therefore quotes in this paſſage not the text of Wechel's edition, but a various reading to the text of that edition, which the editor has given on his bare word, without quoting any authority, or at leaſt, without naming any manuſcript in particular. Now it is well known, that the various readings in Wechel's edition were chiefly taken from the readings in the margin of Robert Stephens (Mill's Prol. § 1298); but Robert Stephens has Βαβυλωνος in the text, and it is accompanied by no various reading whatſoever. The reading therefore Δαμασκυ is ſupported by no authority, and Wetſtein acted right, in rejecting what Mill had taken upon truſt.

76. It is true that Wetſtein is here guilty of an oversight, and that he did not obſerve that ܘܠ preceded ܒ, which alters the ſenſe. But this very miſtake ſhews that Wetſtein did not take his readings from the Latin tranſlation.

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77. Our author having ſummed up his evidence, now paſſes ſentence upon Wetſtein; but before we abſolutely condemn him, let us recollect that of the eighteen examples, which our author has produced in the laſt ſix or ſeven pages as proofs of Wetſtein's negligence, thirteen are decidedly falſe, and the fourteenth doubtful.

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78. Our author here acknowledges that Acts ii. 25. as quoted by Theophylact, differs not from the common

text, and yet cenſures Wetſtein for not producing a various reading. That Theophylact, after having quoted εστι, comments on the paſſage, as if εστη were uſed, is nothing to the purpoſe; for it was the buſineſs of Wetſtein to ſelect from Theophylact the words, which he actually quoted from the Greek Teſtament, not to form readings from the conſtruction which was given them by the Greek father. The fact is ſimply this: Theophylact quotes from his manuſcript of the Acts of the Apoſtles οτι εκ δεξιων με εστιν, and after having quoted ſeveral verſes more, ſays in his commentary, when he comes to treat of the paſſage in queſtion, το δε εκ δεξιων εσαναι του πατερα, κ.τ.λ. Theophylact. in Actus Apoſt. p. 36. editio Siſani. Coloniæ 1567. The Greek father therefore has uſed εσαναι as equivalent to ειναι: but we cannot therefore conclude that he found εστη for εστι in any Greek manuſcript of the Acts of the Apoſtles.

79. It is true that Theophylact (p. 51. ed. Siſani) quotes οι ιερεις και ο στρατος τε ιερε. But it is probable that στρατος is here either an erratum of the tranſcriber, who wrote the manuſcript of Theophylact uſed by Siſanus, or a typographical error for στρατηγος: for Theophylact, in explaining theſe words in his Commentary, ſays, συν αυτοις δε φησι και ο στρατηγος τε ιερε, and where the ſame ſubject occurs again, ch. v. 26. he has in the text itſelf τοτε απελθων ο στρατηγος συν τοις υπηρεταις, κ.τ.λ. Vid. p. 61. ed. Siſani.

80. Wetſtein is not to be cenſured for quoting μεταχηστειν, though, when it is followed by αυτον, the grammatical conſtruction is irregular. An impartial collector of various readings produces the evidence which he finds, without inquiring into relations, or dependencies. An erroneous reading leads frequently to the diſcovery of the genuine text, and μεταχησειν αυτον is not unworthy of notice, as appears from its being actually the reading of the Cod. Cantabrigienſis, and Laudanus 3.

81. Siſanus has actually printed εν τω σπερματι, but ſays in his Note, 'in apographo eſt και το σπερμα.' Vid. p. 69. ed. Siſani.

82. Wet-

82. Wetſtein therefore could not quote Theophylact in its favour.

83. This omiſſion is ſupplied by Grieſbach.

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84. Moſt of the examples here quoted by our author may be ſeen in the tranſlator's Notes to the ſixth chapter of this Introduction.

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85. This painful taſk has been reſerved for the tranſlator, who has ſubmitted to the drudgery of comparing almoſt every quotation with the quoted originals. Many have been noted in the courſe of theſe remarks, but a much greater number has been tacitly corrected, eſpecially in references to the Bible. Our author is no more entitled to excuſe than Wetſtein, for of the numerous errata in the German original a great part may be rather aſcribed to the writer, than to the printer; and like thoſe of Wetſtein, are frequently of ſuch a nature, that they not only correct not themſelves, but leave thoſe readers in the dark, who would examine the ſubject more minutely. It is true that ſeveral are noted in the liſt at the end of the work, but theſe are either trifles, or correct themſelves; while thoſe are totally neglected, where labour is required to detect and amend them. It is not however my intention to cenſure our author, but to apologize for Wetſtein, ſince I have the ſame indulgence to requeſt of the public: and if the former has ſo great a number of miſtakes in making three or four thouſand quotations, we muſt ſurely make allowance for a critic, who has produced above a million.

86. This is a ſingle inſtance in ſupport of the charge of Wetſtein's inaccuracy in his Prolegomena. See Note 126. to ch. viii. ſect. 6.

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87. It cannot be denied that theſe two errata are really in Wetſtein's text; but the very circumſtance, which

our author mentions as a mean of increaſing the confuſion, really corrects the two errata. It is well known that when Wetſtein quotes a various reading to any word of the text, he repeats that word where he quotes his readings. Now in the firſt inſtance he repeats ὁ, in the latter ημων: the repetition therefore corrects, not increaſes the miſtake.

88. Here therefore we can correct Wetſtein from Mill, from whoſe quotation it appears that 28. in Wetſtein's quotation is an erratum for 26.

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89. It is true, that if Wetſtein, in imitation of Mill, had quoted his MSS. by name, inſtead of referring to them by letters or figures, the references would have been attended with fewer errata. But his various readings, inſtead of filling, as at preſent, a fourth, or at the utmoſt a third part of each page, would then have occupied as much ſpace as is now allotted both to various readings and remarks, and he muſt have either omitted thoſe profoundly learned and valuable Notes, with which no expoſitor of the New Teſtament can diſpenſe, or have ſwelled his work to double the ſize.

90. How ungrounded this concluſion is, appears from Note 61.

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91. This four-fold notation is certainly attended with inconvenience, but on the other hand it has its advantages: for Wetſtein had two objects in view in affixing letters and cyphers to his manuſcripts. 1. As a mean of referring to them. 2. As a mean of determining the number which he uſed in each part: and this laſt object is of the greateſt importance, in determining the proportion of evidence for and againſt a reading.

92. The difficulties, of which our author complains in this paragraph, are not ſo great as he repreſents; and they may be greatly diminiſhed, or even reduced to nothing, by a very ſimple method, which I have found

of

of great ſervice in the uſe of Wetſtein's Greek Teſtament. A ſingle folio page, if written cloſely, is ſufficient to contain a tranſcript of Wetſtein's four catalogues of MSS. prefixed to each of the four parts of his Greek Teſtament. This tranſcript, if placed on the deſk, whenever the invaluable work in queſtion is an object of ſtudy, will enable the reader at a ſingle view to decypher each of the references, and after moderate practice to retain in his memory the marks, by which at leaſt the principal manuſcripts are denoted.

93. The principal objection, which I would make to Wetſtein, is, not that he is deficient in point of accuracy, for perfect accuracy is not to be expected in ſo extenſive a work, in which it is wholly impoſſible for the attention to be always awake, but that he too frequently violates the rules of propriety and good breeding. Woide therefore was not unjuſt, in ſaying in his preface to the Codex Alexandrinus, § 68. Doctrinam ei concedo, et literas, et diligentiam, et multiplicem lectionem: ſed manſuetudinem, humanitatem, candorem in Prolegomenis ejus deſidero.

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94. Here follows in the German original a long account of Bentley's intended edition of the Greek Teſtament, and of the controverſy which was conducted between him and Middleton on that occaſion. But as the ſubject itſelf is of little importance, becauſe Bentley's plan was never put into execution; and as thoſe, whoſe curioſity may lead them to inquire into the hiſtory of Bentley's propoſals, and the oppoſition with which they met from Middleton, may derive better information from the publications of the time, than can be expected from the work of a foreigner, I have taken the liberty to omit the whole deſcription. Thoſe who wiſh to ſee a ſhort account of this intended edition, may conſult Wetſtein's Prolegomena, p. 153.

GRIES-

GRIESBACH's EDITION.

95. Properly ſpeaking, Grieſbach's edition of the Greek Teſtament has been printed only once: for the firſt publication was nothing more than a Synopſis, or Harmony of the Goſpels. His edition of the Greek Teſtament conſiſts of two volumes 8vo. printed at Halle, the one in 1775, the other in 1777. A new edition, with extracts from two hundred MSS. in addition to thoſe quoted in the former, has been lately publiſhed. Theſe additional manuſcripts are thoſe, which have been collated by Matthäi, Alter, Birch, Moldenhawer, &c. and of which an account has been given in the Notes to ch. viii. ſect. 6.

96. He has alſo inſerted the extracts from the two Wolfenbüttel manuſcripts collated by Knittel, and thoſe of the Codex Gieſſenſis, and ſome other manuſcripts which he collated in the Bodleian Library and the Britiſh Muſeum. He has himſelf very accurately collated all thoſe Latin verſions, which were publiſhed by Sabatier and Blanchini, and the miſtakes which had been made by Mill, Bengel, and Wetſtein, in the quotations from the Oriental verſions, he has corrected, by the aſſiſtance of Bode's Pſeudo-critica Millio-Bengeliana. See Grieſbach's Pref. to the firſt Vol. of his Greek Teſtament, p. 16—19.

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97. Our author ſhould have produced at leaſt two or three examples, in which Wetſtein quotes a manuſcript for the addition of εὐθεως, where it is not in the common text of St. Mark's Goſpel, and which is omitted by Grieſbach. I have found ſeveral inſtances where Wetſtein quotes MSS. or verſions for the omiſſion of εὐθεως, e. g. ch. i. 16. 29. 31. ii. 43, &c. but none for the inſertion of εὐθεως, which is hardly to be expected from any tranſcriber, ſince according to the common and probably genuine text, it occurs not leſs than forty times, which is

as

as frequently as in all the other books in the Greek Teſtament put together. I have found none that is omitted by Grieſbach.

98. If Grieſbach had quoted the Cod. Veronenſis and Brixienſis in ſupport of the reading ει μη, in oppoſition to αλλα, of the neglect of which our author complains, he would have quoted erroneouſly; for theſe MSS. have not *niſi*, but *ſed*. See Blanchini Evang. Quadruplex, P. I. p. 345.

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99. See Note 263. to ch. viii. ſect. 6.

100. Our author ſhould have mentioned theſe ancient and important authorities in favour of αγρον, for Wetſtein quotes only the Codex Mori, and alleges not a ſingle father, nor a ſingle verſion. Perhaps the old Syriac verſion is meant by our author, which has ܚܩܠ, and this is rendered in the Latin tranſlation agrum; but it might be rendered with equal, if not more propriety, agros; for it is a nomen collectivum, its proper meaning being not ager, but rus: it includes therefore plures agros. See the Lex. Hept. p. 3432.

101. The value of Grieſbach's edition is ſo decided, that it would be ſuperfluous to expatiate on its merits. But leſt the omiſſions, of which ſome complain, ſhould be conſidered as blemiſhes, it may not be improper to conſider the point of view, from which this excellent work ſhould be examined. Now it was not the object of Grieſbach to form a complete collection of all the various readings, which had been produced by Mill, Bengel, and Wetſtein, and to add the numerous extracts which he had made himſelf, but to give only a ſelect and choice collection, omitting all ſuch as were either trifling in themſelves, and ſupported by little authority, or were evident corrections, errata, or interpolations: to one of which claſſes moſt of the examples belong, which have been alleged by our author in the laſt paragraph.

102. Grieſbach has accurately collated not leſs than ſeventeen different copies of the Latin verſion. See the

the Preface to the firſt Vol. of his Greek Teſtament, p. 19, 23.

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103. See Note 95.

MATTHÆI's EDITION.

104. See Note 229. to ch. viii. ſect. 6. where theſe Moſcow manuſcripts are enumerated, at leaſt thoſe which contain the text of the Greek Teſtament.

105. The epiſtles to the Hebrews and Coloſſians were publiſhed in 1784, and laſt of all the Goſpels of St. Matthew and St. Mark in 1788, making in all twelve vols.

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106. To the critical editions of the Greek Teſtament, which have been enumerated by our author, may be added the following:

1. Novum Teſtamentum ad Codicem Vindobonenſem Græce expreſſum: Varietatem lectionis addidit Franciſcus Carolus Alter Prof. Gymnaſii Vindobonenſis, Tom. I. 1787, Tom. II. 1786, 8vo.

The plan, on which this critical edition is formed, differs entirely from that which was adopted by Mill, Wetſtein, and Grieſbach. The text is printed ſeparately, the various readings at the end, and theſe again are not arranged as in the above-mentioned editions, but a ſeparate place is allotted to the collection of extracts from each manuſcript and verſion. The text, which he has adopted, and with which he has collated his MSS. is that of the Codex Lambecii 1. in the Imperial library at Vienna, and which he terms in the title κατ' ἐξοχήν, Codex Vindobonenſis. But wherever he diſcovered manifeſt errata, he has corrected them from the edition of Robert Stephens, printed in 1546, and has ſubjoined at the end of each volume a liſt of theſe errata, under the title Vitia Codicis Vindobonenſis. In the book of Revelation it has four chaſms, which he has ſupplied from the

the Codex Neſſelii 302. The MSS. which he has collated with this adopted text, have been already deſcribed in the Notes to the eighth chapter of this Introduction, under the title Codices Vindobonenſes. See the Note 369. The verſions which he has collated are the Coptic, the Slavonian, and the Latin. In the collation of the Coptic he has uſed the edition of Wilkins, from which he has given complete extracts of the four Goſpels in his firſt volume; but thoſe which he has produced from the Acts, Epiſtles, and Revelation, are not printed ſeparately, according to his general plan, but muſt be ſought among the extracts from the three Greek manuſcripts, Codex 15. in auctario Forloſiæ, Codex Lambecii 28. and Codex Lambecii 248. Of the Slavonian verſion he has given extracts from three Imperial manuſcripts of the Goſpels, one of which is only a fragment, and from one of the Acts and the Epiſtles; he has alſo collated the Moſcow edition of 1614, in the fourteen firſt chapters of St. John. His extracts from the Latin verſion are taken from two Imperial MSS. the one of the Goſpels, the other of the Acts and the Epiſtles.

It is in general acknowledged that this edition has been executed with great care and diligence, and as it contains the readings of manuſcripts which had been hitherto totally neglected, or very ſuperficially examined, it is a work with which no man engaged in ſacred criticiſm can diſpenſe. Its uſe however is attended with the two following inconveniences: The text which has been preferred by the editor, and to which his various readings are adapted, being that of neither Mill nor Wetſtein, but of a manuſcript, which ſeems by no means entitled to the honour of forming the baſis of an edition of the Greek Teſtament, the accommodation of his extracts to thoſe of Mill and Wetſtein, to which they are properly ſupplements, is attended with uncertainty, becauſe they relate to different texts. Nor is the arrangement itſelf attended with leſs inconvenience; for the extracts from each manuſcript and verſion being printed apart, it is neceſſary, whenever we would examine the evidence which

which he has produced for or againſt a reading, to conſult as many different parts of the volume, as the editor has collated manuſcripts and verſions. The firſt inconvenience is not to be remedied without a totally new collation, but it is to be hoped that the learned editor himſelf will correct the latter, and adopt the uſual plan, if his work ſhould ſurvive a re-impreſſion, to which it is juſtly entitled.

2. Quatuor Evangelia Græce, cum variantibus a textu lectionibus Codd. MSS. Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonenſis, Eſcurialenſis, Havnienſis regiæ, quibus accedunt lectiones verſionum Syrarum, Veteris, Philoxenianæ, et Hieroſolymitanæ, juſſu et ſumptibus regiis edidit Andreas Birch. Havniæ 1788, fol. et 4to.

This ſplendid and valuable work, which contains the reſult of the united labours of Profeſſors Birch, Alter, and Moldenhawer, who at the expence of the preſent King of Denmark have travelled into Germany, Italy, France, and Spain, in order to examine and collate the precious remains of ſacred antiquity, is one of the moſt important productions, that have been lately exhibited in the province of biblical literature. The editor, Profeſſor Birch of Copenhagen, has himſelf collated all the Greek manuſcripts which are quoted, except the Codices Eſcurialenſes, which were collated by Profeſſor Moldenhawer. They are deſcribed at large in the Prolegomena, and have been enumerated in the notes to the eighth chapter of this Introduction, under the Codices Barberini, Sti Baſilii Romæ, Bononienſis, Borgiani, Eſcurialenſes, Florentini, Stæ Mariæ in Vallicella, Vaticani, Venetiani, Vindobonenſes, and Zeladæ. The part which Profeſſor Adler has taken in this work, conſiſts in the extracts from the Syriac verſions, eſpecially the Syra Hieroſolimitana, which he himſelf diſcovered, and has deſcribed in the third part of his Verſiones Syriacæ, from which I have given an extract in Note 5. to chap. vii. ſect. 12. The text, which the learned editor has adopted, is the ſame which was printed by Mill, namely, the third edition

edition of Robert Stephens, for which he has aſſigned his reaſons in the preface prefixed to his Prolegomena. He has followed alſo the example of Mill, in quoting his manuſcripts not by letters, or by numbers, but by an abbreviation of their names, and has improved the plan of his predeceſſor, by annexing to each abbreviation, not an arbitrarily adopted number, but that very number, which is affixed to them in the reſpective libraries in which they are preſerved. This is a very great advantage, for by theſe means we become as it were acquainted with each evidence that is produced: nor is it attended with that inconvenience, to which Wetſtein would have been expoſed, had he adopted a ſimilar plan, becauſe his more extenſive ſcheme included all the known manuſcripts of the Greek Teſtament, whereas the edition in queſtion, which is a ſupplement to Wetſtein, contains the readings of thoſe only, which had been wholly neglected, or very imperfectly collated. The great value of this ſplendid work, and in which it ſurpaſſes all former editions, conſiſts in the very complete extracts which are given from the celebrated Cod. Vaticanus, marked in the Vatican library N°. 1209. a manuſcript, which, though probably of more importance than any now exiſting, had been ſo neglected, that the few and imperfect extracts which had been made, induced Wetſtein to entertain an unfavourable opinion of it. Another material advantage, peculiar to this edition, conſiſts in the extracts from the Verſio Syra Hieroſolymitana, the readings of which very frequently confirm thoſe of the Codex Cantabrigienſis, where it is wholly unſupported by other authority, a circumſtance which ſhews the value and antiquity, not ſo much of the manuſcripts themſelves, but of the text which they contain.

Another volume was publiſhed by Birch at Copenhagen in 1798, containing various readings to the Acts of the Apoſtles, and the Epiſtles. But they are not accompanied with the text

3. Η καινη διαθηκη. The New Teſtament, collated with the moſt approved manuſcripts, with ſelect notes

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in Engliſh, critical and explanatory, by E. Harwood, D.D. London 1776, 1784, 2 vols. 12mo.

This edition, though not mentioned by our author, is certainly entitled to a place among the critical editions of the Greek Teſtament, though it is not accompanied with various readings: for though Dr. Harwood has adopted the common text as the baſis of his own, he has made critical corrections, wherever the received reading appeared to him to be erroneous. The manuſcripts which he has generally followed, when he departs from the common text, are the Cantabrigienſis in the Goſpels and the Acts, the Claromontanus in the Epiſtles of St. Paul. In the preface to the firſt volume, p. 7. after having deſcribed them, as approaching the neareſt of any manuſcripts now known in the world to the original text of the ſacred records, he adds, 'Accordingly in this edition theſe have been moſt commonly followed; but the different lections they exhibit have never been adopted blindly or implicitly. In many places theſe two manuſcripts are mutilated and defective; ſeveral leaves, ſeveral chapters are wanting; in which caſe the readings of other manuſcripts, particularly the Alexandrine, have been eſpouſed. The common text has never been deſerted without reaſons, which appeared to me to juſtify ſuch a departure, and no innovations have been introduced from precipitancy or affectation. Conjectural emendations I have exploded, nothing of this nature, however plauſible and ingenious, being admiſſible, when, through the providence of God, ſuch a number of very ancient and venerable manuſcripts have been tranſmitted to us. Not a ſingle word in any one important point has been inſerted in this edition, but what is ſupported by the beſt manuſcripts.'

It is therefore not improbable that this critical edition contains more of the ancient and genuine text of the Greek Teſtament, than thoſe which are in common uſe: but as no ſingle manuſcript, however ancient and venerable, is entitled to ſuch a preference as to exclude the reſt, and no critic of the preſent age can adopt a new reading,

reading, unleſs the general evidence be produced, and the preponderancy in its favour diſtinctly ſhewn, the learned and ingenious editor has in ſome meaſure defeated his own object, and rendered his labours leſs applicable to the purpoſes of ſacred criticiſm.

SECT. II.

PAGE 495.

1. The liberties which Grieſbach has taken, are ſuch as are warranted by the ſtricteſt rules of criticiſm. See his preface to the ſecond volume of his Greek Teſtament, p. 13—16.

2. It will be therefore neceſſary, whenever our author complains of imperfections obſervable in all the editions of the Greek Teſtament, to take notice of ſuch as cannot be attributed to Grieſbach.

3. By the four principal editions, our author means the Complutenſian, and the editions of Eraſmus, Robert Stephens, and Beza.

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4. Παντοθεν is rejected by Grieſbach.

PAGE 497.

5. Grieſbach has rejected it from the text of his edition.

PAGE 498.

6. For that reaſon, theſe words alſo are rejected by Grieſbach.

SECT. III.

PAGE 499.

1. The moſt copious collection of readings is that which has been given by Wetſtein, but theſe readings

are not accommodated to the third edition of Stephens; Wetſtein having adopted the editio recepta.

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2. Grieſbach has preſcribed to himſelf rules equally ſevere with thoſe recommended by our author; for he has admitted critical conjecture in no inſtance whatſoever, and where he has expunged, corrected, or added, the evidence (which he has accurately produced) is, in point of authority, three and four-fold in his favour.

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3. This is not applicable to Grieſbach. See the following Note 11.

4. Grieſbach has collated them with great accuracy. See his Pref. to the firſt volume of his Greek Teſtament, p. 19.

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5. The latter part of this paragraph our author ſhould not have left, as it ſtood in the third edition, becauſe he no longer ſuſpects the Codex Alexandrinus, and the Codices Græco-Latini, of having been corrupted from the Latin.

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6. But on the other hand, there is leſs danger of making miſtakes in the ſubſtitution of figures for names, than in the ſubſtitution of names for figures. It would be therefore more certain, as well as more eaſy, to adapt the notation of Mill to that of Wetſtein, than the contrary. Another reaſon would be, that Wetſtein quotes more than twice as many manuſcripts as his predeceſſor.

7. It is true, that abbreviations are leſs expoſed to errata than letters or figures; but if the manuſcripts were thus quoted in an edition of the Greek Teſtament, formed on that extenſive plan which our author recommends, it would be ſwelled to ſeveral folio volumes.

8. Grieſbach

8. Grieſbach has very carefully diſtinguiſhed the manuſcripts of the Latin verſion, which he quotes to the number of ſeventeen. He has likewiſe quoted them in ſuch a manner, that there is no danger of taking them for Greek manuſcripts.

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9. This has been done by Grieſbach. See the Pref. to the firſt volume of his Greek Teſtament, p. 19.

10. This likewiſe has been performed by Grieſbach: for inſtance, when he quotes the Greek text of the Cod. Cantabrigienſis, he quotes by the mark D.; when he means the Latin text, he quotes by the abbreviation Cant.

11. In regard to the Arabic, our author complains in another part of his Introduction, that the Roman, Polyglot, and Erpenian editions, are not diſtinguiſhed from each other in the quotations from this verſion. But Grieſbach quotes them diſtinctly, and ſeparately, by the title, Ar. Rom.—Ar. Pol.—Ar. Erp., and when all three coincide, by the abbreviation Arr.

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12. For thoſe, who are endued with ſuch ignorance, as our author here repreſents, there is no cure, and therefore no deviation from the common plan is on that account neceſſary. Beſides, critical editions are intended only for men, who are acquainted with the ſubject: and thoſe, who are ignorant of it, ſhould be initiated in the ſcience, before they preſume to form a judgement.

13. To ſet this matter in a clear light, let us compare the manuſcripts which Wetſtein has quoted in favour of the omiſſion of Acts ix. 5, 6. with thoſe which he paſſes over in ſilence, and for the ſake of brevity, confine the compariſon to thoſe which are written in uncial letters. Theſe in the Acts of the Apoſtles amount only to ſeven, which Wetſtein has noted A. B. C. D. E. F. G. Of theſe ſeven, he quotes for the omiſſion of the paſſage in queſtion only A. C. E.; but Cod. B. had been at

that time very ſuperficially collated, the Codd. D. and F. contain not this paſſage, and of the Cod. G. he had only a few extracts, which he had taken from Blanchini: theſe four therefore, as far as relates to Wetſtein, are neutral. It appears then that a knowledge of theſe circumſtances alone enables us to decide on the preſent reading, for of theſe ſeven witneſſes, three only (at leaſt in Wetſtein) are entitled to a voice, and theſe three condemn it.

14. We muſt not however conclude that Wetſtein's plan is faulty, becauſe his meaning has been miſtaken. By our author's aſſertion, that Acts x. 6. is contained in no manuſcript whatſoever, muſt be underſtood, that it has been hitherto quoted from no manuſcript.

15. It appears therefore, from the evidence which Wetſtein has produced, that of ſixty-nine, forty-five are againſt the common reading; and if from the twenty-four, which remain, we deduct thoſe, which are here defective, or have not been conſulted on this paſſage, the ſuperiority of evidence in favour of the omiſſion is ſo great, as to render quotations on the other ſide of the queſtion, if any can be produced, entirely ſuperfluous.

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16. Our author here diſcovers a light in Bengel, with reſpect to a paſſage, which he ſays Wetſtein had left in obſcurity. But the real fact is, that Wetſtein has brought the matter much nearer to a ſtate of certainty, than Bengel. The latter quotes, for the inſertion of και, thoſe manuſcripts which had been alleged by Mill, to which he adds the few which he himſelf collated: but quotes none for the omiſſion of this reading, becauſe he knew of none that omitted it. Wetſtein has done the very ſame, and has even augmented the number of manuſcripts in favour of the inſertion. The ſuperiority therefore is on the ſide of Wetſtein. Our author's concluſion, that the reading in queſtion is omitted in no manuſcript, becauſe Bengel has quoted none in ſupport of the omiſſion, is wholly erroneous, for Bengel's evidence is here negative;

negative; he quotes none, becauſe he knows of none, which every reader might have done, as eaſily as Bengel. And, what renders the concluſion ſtill more extraordinary, is, that Wetſtein has clearly decided that the reading is not in the Codex Claromontanus a prima manu, for he expreſsly quotes it as inſerted in the Cod. D. ex emendatione, and this has been confirmed by Grieſbach. Further, as Wetſtein has quoted, in this paſſage, no other manuſcript in uncial letters than the Claromontanus, it might have been reaſonably concluded, that in thoſe, which have been carefully collated, and have no chaſm in the paſſage, ſuch as the Alexandrinus, and Boernerianus, the reading is omitted: and that this concluſion would have been juſt, appears from actual experience; for it is not inſerted in the Codex Alexandrinus, as may be ſeen on conſulting the edition by Woide: and that it is not inſerted in the Cod. Boernerianus, appears from the edition by Matthäi, fol. 3.

17. Remarks ſimilar to thoſe which were made at the end of the preceding Note, are likewiſe applicable to this example.

CHAPTER XIII.

Of the marks of diſtinction, and diviſions of the Greek Teſtament.

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1. The perſon who firſt diſtinguiſhed the ſeveral parts of a period in Greek writing, by the introduction of a point, was Ariſtophanes of Byzantium, who lived in the hundred and forty-fifth Olympiad, under Ptolemæus Epiphanes, King of Egypt. See Montfaucon Palæographia Græca, p. 31. But though Ariſtophanes of Byzantium was the firſt perſon, who applied points to the purpoſe of marking the diviſions of the ſenſe, yet points

are found in inſcriptions written upwards of four hundred years before the birth of Chriſt. See Montfaucon Palæographia Græca, p. 135.

2. The treatiſe of Diomedes de oratione is printed in the following work, Grammaticæ Latinæ auctores antiqui, Opera et ſtudio Heliæ Putſchii, Hanoviæ, 1605, 4to. The place, where Diomedes ſpeaks of the diviſion of diſcourſe into parts is p. 460, 461. but he is totally ſilent as to the mark, or marks, by which thoſe diviſions were noted. The words of Dionyſius Thrax, (Fabricii Bibl. Græca, T. VII. p. 27.) on which the opinion is founded, that a point, when placed at the top of the line, correſponded to our full ſtop, when placed in the middle to our ſemicolon, and when placed at the bottom of the line to our comma, are the following: Στιγμαι εισι τρεις· τελεια, μεση, υποστιγμη. Καϊ η μεν τελεια στιγμη εστι διανοιας απηρτισμενης σημειον. Μεση δε σημειον πνευματος ενεκεν παραλαμβανομενον. Υποστιγμη δε διανοιας μηδεπω απηρτισμενης, αλλ' ετι ενδεους σημειον. Dionyſius then proceeds, Πη διαφερει στιγμη υποστιγμης; Χρονῳ· εν μεν γαρ τη στιγμη πολυ το διαστημα, εν δε τη υποστιγμη παντελως ολιγον. Now the expreſſions μεση στιγμη and υποστιγμη are interpreted by Montfaucon, (Palæogr. p. 31.) as well as by our author, 'a point placed in the middle of the line,' and, 'a point placed at the bottom of the line,' and of courſe τελεια στιγμη is taken to ſignify 'a point at the top of the line.' This interpretation derives great probability from the circumſtance, that a point of only one ſhape, namely that of our full ſtop, was uſed, as appears from the moſt ancient manuſcripts, and inſcriptions, and of courſe that its poſition only could form a ground of diſtinction into the three degrees of στιγμη, μεση στιγμη, and υποστιγμη. But on the other hand it may be ſaid, 1. That different degrees of pauſe may exiſt, without any difference in the poſition of the point, which is uſed to denote the pauſe, or even without any point at all, as was the caſe before the time of Ariſtophanes of Byzantium. 2dly, That the words of Dionyſius, 'full ſtop,' 'intermediate ſtop,' and 'inferior ſtop',

ſtop,' are too ambiguous to lead to any poſitive concluſion with reſpect to the poſition of the point, becauſe they may relate only to the degrees of pauſe; and Dionyſius himſelf, in anſwer to the queſtion, 'how does the σιγμη differ from the υποσιγμη?' replies only, 'by a different degree of pauſe,' but is totally ſilent as to any difference in the poſition of the point expreſſive of that pauſe. 3dly, That if it had ever been the cuſtom of the Greeks, to place a point at the top, in the middle, or at the bottom of the line, according as the ſenſe was more or leſs complete, ſome traces of this cuſtom would ſtill be viſible in our ancient manuſcripts, and inſcriptions. But in ſome of theſe the point is placed in general at the top of the line, that is, on a level with the upper ſtroke of the letters, in others uſually in the middle; but I have found none, in which the three degrees of pauſe are denoted by the point being placed at the top, in the middle, and at the bottom of the line. In the Codex Alexandrinus the point is in general at the top of the line, whether it correſponds to our comma, colon, or full ſtop. I have examined the whole of St. John's Goſpel in this manuſcript, without finding the point placed on a level with the middle of the word in a ſingle inſtance; and I obſerved only five examples where it was placed at the bottom. Two of them are unconnected with the preſent inquiry, for they merely denote abbreviations, thus, ΤΜΙ. John v. 19. and ΗΜΩ. John ix. 20. The other three were probably placed at the bottom by mere accident: but if they were placed there by deſign, they are unfavourable to the hypotheſis, that a point at the bottom of the line denoted the ſhorteſt pauſe, becauſe two of theſe examples are at the end of Ammonian ſections, namely thoſe marked κ and μζ; and the third, though not at the end of an Ammonian ſection, is at the end of a ſentence, (John ii. 5.) and is followed by an interval, or blank ſpace. In the Codex Bezæ I have obſerved no inſtance of a ſingle point at the bottom of the line: it is

ſometimes placed in the middle, ſometimes at the top, but apparently without any plan, or view of aſcertaining the degrees of pauſe.

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3. Our author is not quite accurate in ſaying that the moſt ancient manuſcripts have no points. It is true that in the fac ſimile of the Cod. Alexandrinus given by Montfaucon, Palæogr. p. 214. and of the Vaticanus by Blanchini, Evangeliar. Quadr. P. I. p. 492. pl. 1. we find no points: yet that they are uſed in the former appears from Woide's edition, and that they are found in the latter, though not frequently, is related by Birch in his Prolegomena, p. 14. The Codex Ephrem likewiſe has points, as appears from the fac ſimile given by Montfaucon in his Palæographia, p. 214. The only two very ancient manuſcripts in uncial letters, which I have had an opportunity of examining in the original are the Codex Bezæ and the Codex Alexandrinus; and in both of theſe points are certainly found. In the Alexandrinus the ſix firſt lines of St. John's Goſpel, are pointed thus:

ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝ
ΠΡΟΣΤΟΝ$\overline{\Theta\text{N}}$·ΚΑΙ$\overline{\Theta\Sigma}$ΗΝΟΛΟΓΟΣ·
ΟΥΤΟΣΗΝΕΝΑΡΧΗΠΡΟΣΤΟΝ$\overline{\Theta\text{N}}$
ΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟ·ΚΑΙΧΩ
ΡΙΣΑΥΤΟΥΕΓΕΝΕΤΟΟΥΔΕΕΝ·
ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ·

Of theſe five points there are only three in the ſame paſſage in the Codex Bezæ, (I ſpeak here from my own examination of the MS.) viz. the 2d. 4th. and 5th. which are placed in the ſame manner as in the Codex Alexandrinus. Perhaps however there was a point originally after the firſt $\overline{\Theta\text{N}}$, as in the Alexandrinus; for the MS. is at preſent ſo effaced at that ſpot, that the two laſt ſtrokes of the N are no longer viſible. It is remarkable that theſe two manuſcripts agree in pointing a part of this paſſage, which correſponds to the 3d. and 4th.

6 verſes,

verſes, ſo as to give it a ſenſe different from that which is expreſſed in our printed editions. Theſe have Χωρις αυτε εγενετο ωδε εν ο γεγονεν· Εν αυτῳ ζωη, κ.τ.λ. In the Cod. Alex. and Cod. Bezæ we find Χωρις αυτε εγενετο ωδε· εν· Ο γεγονεν εν αυτῳ ζωη, κ. τ. λ. That the points were written a primâ manu even in the Codex Bezæ appears from the circumſtance, that where they are found, there is a greater interval between the letters, than where they are not found.

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4. See Note 35 and 36 to this chapter.

5. In the Codex Alexandrinus, in the Goſpels the blank ſpaces or intervals are found at the end of each Ammonian ſection, and no where elſe. In the Acts and Epiſtles likewiſe they are regularly at the end of each ſection.

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6. Inſtead of ſeparating the clauſe και δεομενος τε Θεε διαπαντος from the other clauſes, which are expreſſive of the good qualities of Cornelius, perhaps it would be better to omit ην in the firſt verſe on the authority of the Alexandrinus, Ephrem, Laudianus 3. and many other Greek manuſcripts, and point the paſſage in the following manner: Ανηρ τε τις εν Καισαρια ονοματι Κορνηλιος, εκατονταρχης εκ σπειρης της καλουμενης Ιταλικης, ευσεβης, και φοβεμενος τον Θεον συν παντι τῳ οικῳ αυτε, ποιων τε ελεημοσυνας πολλας τῳ λαῳ, και δεομενος τε Θεε διαπαντος, ειδεν εν οραματι κ.τ.λ.

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7. Wetſtein, in his Prolegomena, p. 73. relates that Euthalius publiſhed an edition of the Acts of the Apoſtles, and all the Epiſtles, and adds, Libros iſtos etiam στιχηδον ſcripſit, id eſt ita ut ſingulæ lineæ ſingulas ſententias abſolverent, eaque diſtinctione lectores ſcire poſſent, quæ continuo ſpiritu legerent, et ubi paulum intermitterent. He then quotes his authority for the aſſertion that

that Euthalius firſt divided theſe books into στιχοι or lines. Πρωτον δη αν εγωγε την αποστολικην βιβλον στιχηδον αναγνως τε και γραψας, κ.τ.λ.

The Codex Bezæ is written in theſe στιχοι or lines [a], and that the reader may have a notion of this manner of writing, I will copy the ſix firſt lines of the Acts of the Apoſtles.

ΤΟΝΜΕΝΠΡΩΤΟΝΛΟΓΟΝΕΠΟΙΗCΑΜΗΝ

ΠΕΡΙΠΑΝΤΩΝΩΘΕΟΦΙΛΕ

ΩΝΗΡΞΑΤΟΙΗCΠΟΙΕΙΝΤΕ

ΚΑΙΔΙΔΑCΚΕΙΝΑΧΡΙΗCΗΜΕΡΑC

ΑΝΕΛΗΜΦΘΗΕΝΤΕΙΛΑΜΕΝΟCΤΟΙCΑΠΟCΤΟΛΟΙC

ΔΙΑΠΝCΑΓΙΟΥΟΥCΕΞΕΛΕΞΑΤΟΚΑΙΕΚΕΛΕΥCΕ

ΚΗΡΥCCΕΙΝΤΟΕΥΑΓΓΕΛΙΟΝ

The Codex Claromontanus and Codex Sangermanenſis are likewiſe written in theſe στιχοι or lines. See Montfaucon Palæographia Græca, p. 216. 219. But in the Cod. Alexandrinus, Codex Vaticanus, and Codex Ephrem, no ſuch diſtinction is viſible, the lines being all of the ſame length. See Woide's edition of the Codex Alexandrinus, Blanchini Evangeliarium Quadruplex, P. I. p. 492. pl. 1. and Montfaucon Palæographia Græca, p. 214.

8. Montfaucon, in his Palæographia Græca, p. 32. ſays; Virgulæ, ſi non priſcæ omnino vetuſtatis ſunt, non tamen eas ita recentes dixeris: nam in Codicibus Græcis annorum plus mille occurrunt, ad omnium minimam diſtinctionem poſitæ, et quidem formâ hodiernæ ita ſimili, ut nihil interſit diſcriminis. P. 224. he has given a fac ſimile of a manuſcript of the Septuagint written in the

[a] To the arguments which have been produced in the 122d. Note, to ch. viii. ſect. 6. to ſhew that the Codex Bezæ was not written before the time of Euthalius, this may likewiſe be added, as an additional proof.

eighth

eighth century, and with uncial letters, in which we find the mark called comma. But of all the ſpecimens of manuſcripts written in uncial letters, which Montfaucon has given in his Palæographia, this is the only one in which this mark is found. Nor does it appear to have been uſed in general, even at the firſt introduction of the ſmaller letters. See the Palæographia, p. 274—308. and the end of the firſt paragraph of the following Note 10.

9. Puncta interrogandi, quæ hodie hoc modo effinguntur (;), in codicibus vetuſtiſſimis unciali quadro charactere ſcriptis, quos uſquam viderim, abſunt: in aliis vero noni, decimi, et undecimi ſæculi habentur. Palæographia Græc. p. 32.

10. In the Codex Alexandrinus, the mark uſed to denote the diviſions of the ſenſe, is in general the point, which we call full ſtop, as may be ſeen on conſulting Woide's edition. This point is uſually placed on a level with the upper ſtroke of the letters, whether it is put where we ſhould uſe a full ſtop, colon, or comma. It is true that a mark, of the ſhape of our comma, or rather of our apoſtrophe, is ſometimes found in the Codex Alexandrinus. But that it was not intended as a mark to divide the ſenſe appears from the very mode of uſing it, for it is ſometimes placed where no pauſe whatſoever can take place. For inſtance Mark xi. 32. ΑΠΑΝΤΕΣΓΑΡ'ΕΙΧΟΝ. Luke iii. 9. ΕΙΣΠΥΡ'ΒΑΛΛΕΤΑΙ. At other times it is placed in the middle of a word as ΓΑ'ΔΑΡΗΝΩΝ Luke viii. 26. ſo that it is difficult to determine what was the deſign of the writer, or whether he had any deſign at all. Our author who aſſerts that the Cod. Alex. has not only the full ſtop, comma, and colon, but likewiſe a kind of ſemicolon, ſeems to have miſunderſtood the following paſſage in Woide's Prolegg. § 30. Punctum, Colon, Semicolon, et Comma, vel punctulo (.), vel breviori lineola (-), ſuperiori parti literarum, vel medio earundem appoſita, indicatur. It is clear that Woide did not mean to ſay that the four different kinds of ſtops were denoted by four different marks, for in this

ſentence

ſentence he produces only two. Woide does not determine to which of the four kinds of ſtops theſe marks reſpectively correſpond; nor does it appear from an examination of the Codex Alexandrinus that the writer of it intended to make any diſtinction between theſe two marks. The latter occurs much leſs frequently than the former: but where it is uſed it is placed at the top of the line, and applied exactly in the ſame manner as the point ſometimes where the ſenſe is perfect, at other times where it is imperfect. They likewiſe reſemble each other ſo nearly in ſhape, as well as in uſe, that it is ſometimes difficult to diſtinguiſh the one from the other. It appears therefore that they are only one and the ſame mark, and that whether it is pointed, or whether it is dilated, is owing to no other circumſtance, than the greater or leſs preſſure of the pen of the writer. The ſyſtem of punctuation was at that time not reduced to the ſame degree of refinement, as it has been in modern ages. In the Greek manuſcripts in general no other mark of pauſe is uſed than that of a ſimple point; and I have ſeen one written ſo late as the end of the fifteenth century by Jerom of Sparta, in the Univerſity Library of Cambridge, and marked Ll. 2. 13. in which there is no other mark of pauſe; and in this manuſcript it is in general placed at the top of the line.

Before I conclude this article, it is neceſſary to take notice of an inaccuracy in Woide's expreſſion 'ſuperiori parti literarum, vel medio earundem appoſita.' Now whoever examines the Codex Alexandrinus will rarely find an inſtance, in which the point is placed on a level with the middle of the letters, except in thoſe few caſes where a line ends with a word written in ſmaller characters, when the point ſometimes receives a proportional depreſſion. I have likewiſe obſerved one or two inſtances where the ſhort line is placed in the middle, but without any viſible reaſon. The deviation therefore from its common place in thoſe few inſtances muſt be aſcribed, not to deſign, but to accident, or want of attention in the writer.

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11. See Bowyer's Preface to his third edition, p. vi.

12. See Note 3.

13. This perſon is at preſent known to be Markland, whoſe name is written at full length in the laſt edition of Bowyer's critical conjectures.

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14. But if δικαιοω is not uſed in the ſenſe of punio in the New Teſtament, and the Septuagint, this conjecture reſts on very uncertain ground.

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15. One of the oldeſt of the manuſcripts written in uncial letters, in which the words are diſtinctly divided, is the Codex Augienſis, ſuppoſed to have been written in the ninth century. In this manuſcript, which is now preſerved in the library of Trinity College in Cambridge, the words are not only diſtinctly divided by intervals or blank ſpaces, but to make the diſtinction more conſpicuous, a point is added at the end of each word. But though it was not uſual in manuſcripts written before the ninth century to diſtinguiſh the words by leaving an interval between them, yet the mode itſelf was not entirely new, for Montfaucon, in his Palæographia Græca, p. 134. has given a Greek inſcription, engraved 450 years before the birth of Chriſt, in which the words are not only ſeparated from each other, but diſtinguiſhed by three points placed perpendicularly, in the following manner.

EN⁝TO⁝ATTO⁝ENIATTO⁝

16. The verb ωρεω is uſed in not a ſingle inſtance, either in the New Teſtament or in the Septuagint, as may be ſeen on conſulting Trommius's Concordance, and Schmid's Ταμειον. This renders our author's conjecture very improbable. Nor does Stephens, in the place to which he refers, produce an inſtance even from a claſſic

author;

author; for he ſays only, Præterea ab ὠρος ſignificante χρονος eſt etiam verbum ὠρεω. Erotianus enim in ſuo lexico Hippocrat. ὠρεονλα exponit χρονιζονλα.

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17. I have examined various Greek manuſcripts, and a very great number of ſpecimens of Greek hand-writing in Montfaucon's Palæographia Græca, his Antiquité expliquée, the Marmora Oxonienſia, Aſtle's Origin and Progreſs of writing, with many other authors on that ſubject, but I never met with an inſtance of a mark reſembling the figure 6 to denote an iota either ſubſcriptum or poſtſcriptum.

18. Montfaucon, in his Palæographia Græca, p. 33. ſays, Ιωτα ſubſcriptum, ut vocamus Græci, in marmoribus, tabulis, ac libris manuſcriptis vulgo non indicant; vulgo dixi, nonnunquam enim adſcribunt, ſed poſt literam cui adjungitur, et in ſerie aliarum literarum, hoc pacto τυχηι, οδωι, ubi hodierno uſu ita ſcribitur τυχῃ, οδῳ. In tabulis vero marmoreis vetuſtiſſimis, antequam uſus literarum η et ω advectus eſſet, inciſis, ita ſcribitur ΤΥΧΕΙ, ΟΔΟΙ.

19. The Iota poſtſcriptum, among the moſt ancient Greeks, formed probably an eſſential part of the word to which it belonged, for we find it in the moſt ancient monuments now extant. On a monument erected in the time of the Peloponneſian war we find, ΕΝ ΤΟΙ ΠΟΛΕΜΟΙ, ΕΝ ΚΥΠΡΟΙ, ΕΝ ΑΙΓΥΠΤΟΙ, ΕΝ ΦΟΙΝΙΚΕΙ, &c. See Montfaucon Palæogr. p. 134. Among the Oxford marbles likewiſe, there is a pillar on which is engraved a treaty made between the Smyrnæans and Magneſians, 244 years before the birth of Chriſt, which begins with the words ΕΔΟΞΕΝ ΤΩΙ ΔΗΜΩΙ. See page 1. of the Marmora Oxonienſia, ex Arundelianis, Seldenianis, aliiſque conflata. Oxonii, 1676. folio. See alſo Montfaucon Antiquité expliquée, Tom. II. p. 10. pl. 1. and his Diarium Italicum, p. 43. During two or three centuries after the birth of Chriſt, the iota poſtſcriptum appears to have been in general, though not always, retained

tained in inſcriptions. See the Palæographia, p. 168. At the ſame time it muſt be obſerved, that in the moſt ancient inſcriptions we find it ſometimes omitted, even in the ſame paſſage, where other words have it. For inſtance, in the inſcription above-mentioned where we find ΕΝ ΤΟΙ ΠΟΛΕΜΟΙ, &c. there is a few lines below ΕΝ ΤΟ ΑΥΤΟ ΕΝΙΑΥΤΟ. Gorius, in his Inſcriptiones antiquæ, Tom. I. p. 297. has given an inſcription from an ancient Sarcophagus, preſerved at Florence, which begins with the words ΑΧΙΛΕΥΣ ΕΠΑΦΡΑ ΤΗ ΙΔΙΑ ΓΥΝΑΙΚΙ: and in a verſe of Euripides found on a wall in the ruins of Herculaneum, νικᾷ is written νικᾶ without an Iota. See Le pitture antiche d' Ercolano. Tom. II. p. 34. The uſe of the Iota poſtſcriptum appears to have gradually declined, and to have been in general not uſed after the fourth century. See the Palæograph. p. 174.

20. Nor is it found in the Codex Bezæ, the Codex Vaticanus, and other ancient manuſcripts of the Greek Teſtament in uncial letters. But the concluſion, which our author draws at the end of this ſection, that the Apoſtles and Evangeliſts wrote without an Iota poſtſcriptum, becauſe it is not found in the moſt ancient manuſcripts, is wholly ungrounded. It is omitted in theſe ancient manuſcripts, not becauſe its uſe was ſubſequent to the time when they were written, but becauſe it was fallen into diſuſe before they were written, as appears from the preceding note. And ſince it was uſed in the very earlieſt ages, and was continued two or three centuries after the birth of Chriſt, it is by no means impoſſible that it was uſed by the Apoſtles and Evangeliſts. But as the Iota poſtſcriptum was entirely dropped, and the Iota ſubſcriptum which was afterwards ſubſtituted in its ſtead, was not introduced before the uſe of the ſmall Greek letters, its poſition in modern manuſcripts is not ſufficient for determining any diſputed point, which depends on the preſence or abſence of the Iota.

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21. On an ancient Greek inſcription, in the Palæographia, p. 135, N° 2. the article ὁ, οἱ, is written HO, HOI,

εν τη ὁδῳ is written EN TEI HOΔOI, and the H is retained as a mark of aſpiration even in the middle of a word, if it is a compound, and the laſt word of which it is compounded begins with an aſpirate: for inſtance, in the ſame inſcription ενοδια is written ENHOΔIA.

22. It is probable that the moſt ancient Greeks did not neglect in general to denote the aſpiration by the letter H. On the monument erected in the Peloponneſian war (Palæogr. p. 135, N°. 1.) οιδε is written HOIΔE. But the letter H as an aſpirate appears to have fallen into diſuſe ſo early as the firſt century, as appears from the inſcription erected in the time of Tiberius, given in the Palæographia, p. 148. where ἱερευς and ὑπατε are written IEPEYΣ and YΠATOY. Hence the reaſon why no traces of it are to be found in any of our manuſcripts.

23. While the Greeks denoted their ſpiritus aſper by the letter H, its abſence was a very ſufficient indication of the ſpiritus lenis.

24. Our author has not given the two moſt ancient marks, by which the ſpiritus aſper, and the ſpiritus lenis were denoted after the H, as a mark of aſpiration had fallen into diſuſe. They are written, thus ⊦ for the ſpiritus aſper, and thus ⊣ for the ſpiritus lenis, and were evidently formed from a diviſion of the old mark H into two parts. See the Palæographia Græca, p. 33. where it appears that they were introduced by Ariſtophanes of Byzantium. In this ſhape they are found in general in ſuch manuſcripts in uncial letters, as are written with marks of aſpiration. They are formed in this manner in the Codex Vaticanus, as appears from Birch's Prolegomena, p. 14. in the Claromontanus and Sangermanenſis, as appears from the Palæographia, p. 216. 219: in this ſhape likewiſe they are found in the ſpecimens, which I have ſeen in general in the Palæographia Græca and the Evangeliarium quadruplex. The mark ⊦ evidently aroſe from leaving out a part of ⊦, and the ſemicircular figure ⊂ from haſtily writing ⊦. The ſemicircular form is that which is found in the moſt modern manuſcripts; and yet this very form is found in the Herculanean inſcription mentioned

mentioned at the end of Note 19. That in the ſhape of an ι is found in very few; it is uſed however in the fragment belonging to Cardinal Borgia. See Georgi's Preface to his edition of the Fragmentum Borgianum, p. cxlvi.

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26. Ariſtophanes Byzantinus προσῳδίαν ſive accentus excogitavit. Non quod ad illam uſque ætatem Græca lingua accentibus et ſpiritibus caruerit: nulla enim poteſt lingua ſine accentu et ſpiritu pronuntiari; ſed quod ille ea, quæ uſus magiſter invexerat, ad certas normas et regulas deduxerit, ſigna et formas invenerit, quo loco eſſent conſtituendi accentus et ſpiritus docuerit. Montfaucon Palæographia Græca, p. 33.

27. The ſame ſentiments are likewiſe entertained by Dr. Foſter in his Eſſay on the different nature of accent and quantity. Eton 1763. 8vo. 2d. ed. It is probable likewiſe that the Romans made the ſame diſtinction between accent and quantity, as appears from the following paſſage in Quinctilian de inſtitutione oratoriâ. Lib. XI. cap. 3. p. 1000. ed. Burmann. Præter illam differentiam, quæ eſt tripartita, acutæ, gravis, flexæ, tum intentis, tum remiſſis, tum elatis, tum inferioribus modis opus eſt, ſpatiis quoque lentioribus aut citatioribus.

28. I have been told by the late learned Profeſſor Reiz, that he had frequently heard Eugenius, a Greek Prieſt, who is now Archbp. of Cherſon, read Greek verſe, during his reſidence in Leipzig, that Eugenius diſtinctly marked by his pronunciation both accent and quantity; lengthening the ſound, without raiſing the tone of his voice, when he pronounced a long ſyllable which had not an acute accent, and raiſing the tone of his voice without lengthening the ſound, when he pronounced a ſhort ſyllable which had an acute accent; in the ſame manner as in muſic, where the higheſt note in a bar is frequently the ſhorteſt. The opinion therefore advanced by Profeſſor Geſner and Dr. Foſter is not merely theoretical, ſince it is confirmed by actual experience. It muſt be obſerved however that an example of this kind is a preſent

ſent very rare; for in general the modern Greeks pronounce according to accent alone. In England we have rejected the Greek accents, and pronounce, as it is generally ſuppoſed, according to quantity alone: but, paradoxical as the aſſertion may appear, we certainly do not. We ſtill pronounce Greek according to accent, though the rules, which we follow, are different from thoſe, which are obſerved by the Greeks themſelves. For in reading Greek we follow the ſame rules with regard to the poſition of the tone, as in reading Latin; and in reading Latin words we do not regulate the tone of the voice merely by the length of the ſyllables. We pronounce for inſtance vīrtūs, prāvŭs, fālūs, bŏnŭs, preciſely in the ſame manner, though theſe four words differ from each other in quantity. Again we make no difference in the pronunciation of crīmĭnĭs, pătŭlīs, hŏmĭnĭs, lūcĭdīs, though theſe four words likewiſe differ from each other in quantity. Thirdly, we make no difference in the pronunciation of vīrtūtĭs, ēvŭlsīs, rĕmōtīs, dŏcētĭs, though theſe again differ from each other in quantity. It is clear therefore that we are directed in placing the accent or in raiſing the tone of the voice, by ſome principle diſtinct from that of quantity: for in the twelve Latin words juſt mentioned there are twelve variations in quantity, but only three in accent; whereas, if we entirely followed quantity in placing the accent, the accent would vary as the quantity, and we ſhould never accent a dactyl, and an anapæſt in the ſame manner. Now the rule which has been laid down by the Latin grammarians, for the poſition of the accent in Latin words, a rule which we always follow though we are not always conſcious of it, is the following. In Latin diſſyllables the accent is always on the firſt ſyllable, whether it be long or ſhort. In polyſyllables, the accent is on the penultimate, if the penultimate be long, but if the penultimate be ſhort, the accent is on the antepenultimate, whether the antepenultimate be long or ſhort.' See Diomedes de accentibus. Lib. II. p. 426, printed in the Grammaticæ latinæ auctores antiqui, Opera et ſtudio Heliæ Putſchii, Hanoviæ 1605. 4to.

4to. See alſo Quinctiliani Inſtitutiones, Lib. I. cap. 5. p. 59. ed. Burmann. According to this rule there is only one caſe in which accent and quantity *muſt* coincide, and that is in polyſyllables, which have the penultimate long: but in polyſyllables which have the penultimate ſhort, and in all diſſyllables, it is mere accident whether accent and quantity coincide or not. They agree for inſtance in the words crīmĭnĭs and prāvŭs, but diſagree in pătŭlīs, and sălūs. In fact it is this very diſagreement which conſtitutes the harmony of Latin verſe, which would be intolerable if accent and quantity always coincided, as any one will find who makes an hexameter conſiſting of ſix words, of which the firſt five are dactyls: whereas thoſe verſes are the moſt harmonious, in which the number of words, where accent and quantity diſagree, is equal to the number of thoſe, in which they coincide. For inſtance in the firſt line of Virgil's Bucolics, which is a very harmonious verſe, accent and quantity coincide in Tityre and tegmine, but diſagree in recubans and patulæ. The Greeks went on a very different principle from the Latins, in determining the ſyllable which was to be elevated in ſpeaking*, for in ἄνθρωπος they raiſed the antepenultimate, in ἀνθρώπῳ the penultimate, &c. But ſince we have rejected this method, as being attended with ſome difficulty, and regulate the tone of the voice in Greek, in the ſame manner as we do in Latin, it follows from what has been ſaid above that we read Greek, neither according to Greek accent, nor according to Greek quantity, but according to the rules of the Latin accentuation.

29. Our author is inaccurate, in ſaying that accents are not found in any manuſcript of the Greek Teſtament written before the eighth century: for both accents and marks of aſpiration are found in the following manuſcripts in uncial letters, ſome of which were certainly written before the eighth century; viz. the Baſilcenſis,

* In Græcis dictionibus acutus *tria* loca tenet, ultimum, penultimum, et antepenultimum:—Apud Latinos *duo* tantum loca tenet, penultimum, et antepenultimum. Diomedes de accentibus, Lib. III. p. 425.

B. vi. 21. Coiſlinianus 1. Colbertinus 700. Codex Paſſionei, Regius 2861. Sangermanenſis, Codex Wolfii 1, and the celebrated Codex Vaticanus. For the authorities that theſe MSS. are written with accents, ſee the Notes to each of them, ch. viii. ſect. 6. There are accents likewiſe in the Codex Claromontanus, though not a prima manu; but Montfaucon (Palæogr. p. 217.) ſays, that they appear to have been added ſoon after the manuſcript was written. The following MSS. in uncial letters, are without accents, Alexandrinus, Augienſis, Cantabrigienſis, Cyprius, Ephrem, and Laudanus 3.

Among other things, which appear in our printed editions, and which were added after the time of the Apoſtles, may be mentioned the ſubſcriptions at the end of St. Paul's Epiſtles. Theſe, as they ſtand in our printed editions, and the common Greek manuſcripts, were written by Euthalius. See Wetſtein's Prol. p. 75. But the Codex Alexandrinus and Codex Vaticanus have different ſubſcriptions, as appears from Woide's Preface, § 56. and Birch's Prolegomena, p. 17.

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30. The breves and capitula, or, according to their Greek name, the τιτλοι and κεφαλαια, are frequently called the τιτλοι and κεφαλαια of Euſebius, not becauſe he invented them, but becauſe he adopted them, and recommended their uſe.

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31. Simon, in his Hiſt. crit. du texte du N. T. ch. xxxiii. p. 424. quotes from the Codex Regius 2861. or Codex Stephani η, the following Note, which is written at the end of the manuſcript. Το κατα Ματθαιον ευαγγελιον εχει τιτλους ξη, και κεφαλαια τνε. το κατα Μαρκον ευαγγελιον εχει τιτλους μη, κεφαλαια σλδ. το κατα Λουκαν ευαγγελιον εχει τιτλους ϖγ, κεφαλαια τμβ. το κατα Ιωαννην ευαγγελιον εχει τιτλους ιη, κεφαλαια σλα. These are the diviſions, which are found in general in the ancient Greek manuſcripts of the

the Goſpels. Wetſtein. Prol. p. 6. The τιτλοι, or larger portions, which amounte to 68. in St. Matthew, 48. in St. Mark, 83. in St. Luke, and 18. in St. John, were ſo called, becauſe the titles, or ſubjects of thoſe portions, are written either in the upper, or lower margin of the Greek manuſcripts, and generally in red ink; but the κεφαλαια, or ſmaller portions, are numbered in the ſide margin, without the ſubjects of thoſe portions being ſpecified. Thoſe who have not acceſs to Greek manuſcripts will find both of theſe diviſions very clearly repreſented, as in the manner above deſcribed, in the editions by Eraſmus, or in R. Stephens's edition of 1550. But to prevent miſtakes, it is neceſſary to obſerve that the word κεφαλαιον is uſed in a two-fold ſenſe, and is frequently applied to denote the larger portions, which are otherwiſe called τιτλοι. In this manner it is uſed by R. Stephens and Küſter, in the indexes prefixed to the four Goſpels, in their editions of the Greek Teſtament. The larger portions are likewiſe called κεφαλαια by Theophylact, and ſome other fathers, as appears from Mill's Note to Matth. xxviii. 20.; Epiphanius on the contrary applies it to the ſmaller portions, and this ſeems to be the moſt ancient application. See Wetſtein's Note to Mark xvi. 8. and Simon Hiſt. crit. du texte du N. T. p. 427. Even in the ſame manuſcript (the above-quoted Codex Regius 2861.) though the ſmaller portions are called κεφαλαια in the Note at the end of the manuſcript, yet in the account, which is given at the beginning of the manuſcript, the larger portions are called κεφαλαια. See Simon Hiſt. crit. du texte du N. T. p. 425. On the other hand the ſmaller portions, into which the Goſpels were divided, are very generally called the Ammonian ſections, from the name of the inventor. See Mill's Prolegomena, § 658—666.

To theſe Ammonian ſections Euſebius adapted his ten tables, or canons, which repreſent a harmony of the Goſpels, and which were commonly prefixed to the Greek manuſcripts. The firſt of theſe tables conſiſts of four parallel columns, in each of which are marked the

letters, which denote the ſections of each of the four Evangeliſts; and theſe letters are ſo arranged, that the ſections containing parallel paſſages in all the four Evangeliſts, appear in the ſame line. In the ſame manner the 2d. 3d. and 4th. tables repreſent ſuch parallel paſſages as are common to only three of the Evangeliſts; the 5th. 6th. 7th. 8th. and 9th. tables repreſent ſuch as are common to only two of them; laſtly, the 10th. table repreſents ſuch paſſages as are peculiar to each. And to enable the reader to refer, not only from the tables to the paſſages in the Goſpels, but likewiſe from any paſſage in one Goſpel to ſuch as were parallel to it in another, he wrote in the margin of the Goſpels, under each of the letters expreſſive of the Ammonian ſections, the letter which denoted the table, where that ſection was to be ſought. For inſtance, if we wiſh to find all the parallel paſſages to Και βαπτισθεις ο Ιησους, &c. which is the beginning of the ſection ιδ in St. Matthew's Goſpel, and correſponds to Matth. iii. 16. according to the modern diviſion, we muſt obſerve the letter which is written under ιδ, which in the preſent inſtance is α. This denotes that the firſt table is the place, where the ſection ιδ muſt be ſought: and on turning to this table we find that in the ſame line with the ſection ιδ of St. Matthew, we find ε for St. Mark, ιγ for St. Luke, and ιε for St. John. Theſe therefore are the ſections in which the parallel paſſages to Και βαπτισθεις ο Ιησους, &c. muſt be ſought in the other three Goſpels. Theſe tables, with the references to them, may be ſeen in the editions publiſhed by Eraſmus, in that of R. Stephens of 1550, or in Küſter's edition of Mill's Greek Teſtament. From theſe tables of Euſebius the marginal references were taken, that are found in many of our printed editions. But uſeful as theſe tables have been, they have had their inconvenience, for they have given riſe to marginal annotations in the Greek manuſcripts, by which means paſſages from one Goſpel have been mixed with thoſe of another. See Mill's Prolegomena, § 733—744.

6 31. The

32. The Acts of the Apoſtles, and the catholic epiſtles, were divided into thoſe chapters, which we commonly find in the Greek manuſcripts, by Euthalius, in the fifth century. Euthalius likewiſe publiſhed an edition of St. Paul's epiſtles divided into chapters, which diviſion had been already made by ſome other perſon in the year 396. See Wetſtein's Prolegomena, p. 74. where may be likewiſe ſeen a catalogue of the chapters, into which the Acts and the Epiſtles are divided in the Greek manuſcripts. Theſe chapters are denoted in the Greek manuſcripts by letters written in the margin; and they are repreſented in Stephens's edition of 1550, and Küſter's edition of Mill's Greek Teſtament. Our author ſays that the chapters, into which the epiſtles of St. Paul are divided, are continued in one ſeries through them all, becauſe they were conſidered as one book. It is true that this is the caſe with the Codex Vaticanus, as appears from Birch's Prolegomena, p. 18, 19. and perhaps this method was obſerved in many other very ancient manuſcripts. On the other hand I have ſeen Greek MSS. in which a freſh numeration commences at the beginning of each epiſtle; that for inſtance marked in the Univerſity Library of Cambridge Mm. 6. 9.: and in the celebrated edition by R. Stephens, who muſt have been guided by ſome authority, the ſame arrangement is obſerved. Wetſtein likewiſe in his Prol. p. 74. quotes a paſſage from Euthalius, where, ſpeaking of St. Paul's epiſtles, he ſays, καθ' ΕΚΑΣΤΗΝ επιϛολην ϖϱοτασσομεν την των κεφαλαιων εκθεσιν.

Beſide the chapters and ſections above-mentioned, many manuſcripts of the Greek Teſtament, the Codex Bezæ for inſtance, are divided into leſſons, which are called αναγνωσματα or αναγνωσεις. A catalogue of them, according to the arrangement of Euthalius, may be ſeen in Wetſtein's Prolegomena, p. 75. Some MSS. have theſe leſſons marked in the margin by the word ...γνωσμα being written at the beginning of the leſſon, or the beginning and end of the leſſon is denoted by the words αρχη and τελος. It is thus in the Codex Bezæ. I have ſeen other manuſcripts in which the Sunday is marked at the beginning of each leſſon, which is to be read

read on that day, by the word παββατον, with a number annexed to it, thus CA. Γ, CA. Δ, &c.

33. Hugo de S. Caro, or, according to his French name, Hugues de St. Cher, was born, as Moreri relates, at Vienne in Dauphiné, ſtudied at Paris, where he became a Dominican friar in 1225, and died in 1263. The inventor therefore of our modern chapters lived, not in the twelfth, as our author has written by miſtake, but in the thirteenth century. Theſe chapters were ſoon adopted in the manuſcripts of the Latin verſion; but the Greeks ſtill continued to adhere to their ancient τιτλοι and κεφαλαια, nor are any Greek manuſcripts known, in which theſe diviſions are found prior to the fifteenth century, when the Greek fugitives, after the taking of Conſtantinople, fled into the Weſt of Europe, became tranſcribers for members of the Latin church, and of courſe adopted the Latin diviſions. The Codex Montfortianus is written in this manner, and likewiſe a manuſcript in the Univerſity at Cambridge marked Ll. 2. 13. which, as appears from the ſubſcription, was written at Paris, by George Jerom of Sparta, who died in the beginning of the ſixteenth century.

34. Theſe ſubdiviſions of the modern chapters may be ſeen in R. Stephens's edition of 1550, in the ſame margin, in which the modern chapters are marked. By this arrangement the chapters are divided into nearly equal portions, which vary in number from four to ſeven, according to the ſize of the chapters.

35. I have never been able to procure this diſſertation of Rogall, but if he deſcribes theſe lines as commas, he probably means what Montfaucon ſays in his Palæographia, p. 30. Hæc vero ſcriptio στιχηρως ducta, quæ item per κωλα et κομματα facta dicitur. And again, p. 31. Ante Ariſtophanem Byzantinum hoc uno diſtinctionis genere in libris uſos eſſe veteres putatur, ſcilicet per στιχους, per κωλα, per κομματα a linea ſemper reſumebant: et hæc una pauſæ nota erat, cum ſcriptio nempe deſineret, antequam interpunctionis uſus excogitatus eſſet. According to Montfaucon then this method of writing

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in στιχοι was the only method, before the invention of points, of marking the divisions of the ſenſe. The Codex Claromontanus is written according to Montfaucon in theſe στιχοι, of which he gives the following ſpecimen in his Palæographia, p. 217.

Δια την ασθενειαν
της σαρκος υμων.
ωσπερ γαρ παρεστησατε
τα μελη υμων
δουλα τη ακαθαρσια,
και τη ανομια εις την ανομιαν·
ουτω νυν παραστησατε
τα μελη υμων
δουλα τη δικαιοσυνη,
εις αγιασμον.

This method of writing is called not only by Montfaucon, but by moſt other authors writing in στιχοι. See Wetſtein's N. T. Vol. II. p. 6. and Mill's Prolegomena, § 1030. Our author on the contrary aſſerts that the στιχοι were lines, which contained a certain number of letters, and therefore often brake off in the middle of a word. But according to this ſenſe, the στιχοι muſt have been all of the ſame length, in the ſame manner, as the lines in our modern printed books. Now this method of writing is not what is uſually called 'ſcriptio στιχηρως ducta.' And what Montfaucon and other writers call στιχοι our author calls ρηματα. For this diſtinction, and this explanation, he has probably no other ground, than the following paſſage in Simon Hiſt. critique du texte du N. T. p. 423. Ou doit donc entendre par le mot de ρηματα le nombre des ſentences; et par celuy de στιχος les anciens verſets qui etoient meſurés ſelon les lignes, ou quelque autre ſorte de verſets. This paſſage by no means warrants our author's opinion. For Simon does not underſtand by the word ρημα a *line*, but a portion of words forming ſome ſenſe, ſimilar to that which the ancients called κομμα, whether in the ſame line, or not. And by στιχος he underſtands a line, not, as our author means,

means, consisting of a given number of letters, but in the sense probably in which it is generally used.

36. Our author should have called these divisions, not ρηματα, but στιχοι. The latter name is expressly applied to them by Wetstein, Vol. II. p. 6. and the former name is not given them by Simon in the place to which our author refers.

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37. It does not appear that a numeration of the στιχοι was a numeration of the letters, for the στιχοι consisted of a very unequal number of letters, as appears from the manuscripts which are written in these lines, such as the Cod. Cantabrigiensis, Claromontanus, Sangermanensis, &c.

38. The same arrangement has been adopted by Wetstein, Griesbach, Bowyer, and other editors, in imitation of the early editions of the Greek Testament printed before the time of Beza, who split the Greek text into the verses invented by Robert Stephens.

END OF VOL. II. PART II.

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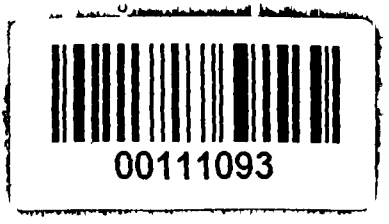
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